THREE WORLDS;

OR,

PLAN OF REDEMPTION.

Christena Kailsback's Book

Argos Ind

A present from Bro.

B. B. Rupel of

Pittsburg PA

June — 1874

Church of God General Conference: McDonough, GA; https://coggc.org/

Three Worlds, and the Harvest of this World

Barbour, N.H.
Archives 236 B239t 1877

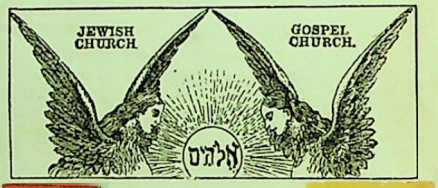
Church of God General Conference: McDonough, GA; https://coggc.org/

PLAN OF REDEMPTION FROM EDEN LOST, TO PARADISE REGAINED: SPANS THREE WORLDS.

"Write the vision and make it plain on tables."

THE CHERUBIM, OR TWO COVENANTS.

"Both the cherubim of one measure and one size."



The twelve tribe dispensation began at the death of Jacob, from which, to the exodus, was - - 198

40

6

450

513

70

536

A. D. 32.

Total, 1845

JESUS CHRIST A. D 33
OUR MERCY SEAT.

TWELVE TRIBES
COVENANT OF
BLOOD.
MEASURES
1841 ½ years
WITH
A
HARVEST OF 3 ½ YEARS.

DEATH OF CHRIST.

TWELVE APOSTLES
COVENANT OF
GRACE.
MEASURES
1841 ½ years
WITH
A
HARVEST OF 3 ½ YEARS.

ENDS IN 1878.

From Adam to flood was - -	1656
Flood to the covenant was . - -	427
Covenant to exodus was - - -	430
Time in wilderness was - - -	40
To division of land was - - -	6
To Sam'l the prophet was - - -	450
Time under the kings was - . -	513
The captivity was - - -	70
From that to Christian Era was - - -	536
To end of the Jewish *civil* year, 1872, which ends in the Roman year 1873, was - -	1872
full years. Total, - -	6000

End of forty years, to division of land 6

450

513

Captivity 70

B. C. 536

to

end of A. D. 1874

3449

JUBILEE CYCLES

Nineteen jubilee cycles of fifty years, or 19 times 50.

Seventy cycles complete; Nineteen *with* a jubilee year added, and fifty-one *without* a jubilee year.

A jubilee of jubilees, or 50 times 50.

GREAT JUBILEE

"Times of the Gentiles" began B. C. 606

when Nebuchadnezzar received universal dominion.

They continue during "*seven times.*" Seven prophetic times is 7 multiplied by 360; or two thousand five hundred and twenty.

And will therefore end *forty years* after A. D. 1874; that is,

in A. D. 1914.

"THE BEAST" OF REV. 17.

Its ten "horns," or divisions, as they now exist, are

1 France,
2 Germany,
3 Austria,
4 Switzerland,
5 England,
6 Spain,
7 Portugal.
8 Lombardy,
9 Romania,
10 Ravenna.

The last three were overturned by the papacy.

The "seven heads," or governments, have been,

1 st *Consular.*
2nd *Imperial,*
3rd *Gothic,*
4th *Papal,*
5th *Republican,*
6th "*Image of the beast,*" or the restored papacy,
7th *Victor Emanuel's* government.

This last, to be followed by the "*eighth,*" the body of the beast:

OR

THE INTERNATIONAL COMMUNE.

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THREE WORLDS,

AND

THE HARVEST OF THIS WORLD.

A BRIEF REVIEW OF THE BIBLE PLAN OF REDEMPTION, WHICH SPANS THREE WORLDS: "THE WORLD THAT WAS," "THE WORLD THAT NOW IS," AND "THE WORLD TO COME;" WITH THE EVIDENCES THAT WE ARE NOW IN THE "TIME OF HARVEST," OR CLOSING WORK OF THE GOSPEL AGE.

"*And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle; and he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped.*"—Rev. xiv.

"*The harvest is the end of the World.*"—Matt. xiii: 39.

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N. H. BARBOUR.

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PREFACE.

In offering this book to the people and Church of God, the writer, while freely acknowledging his indebtedness for many of its best thoughts to friends of the cause, is aware of his inability to do justice to the great subjects presented. If they are of *any* value, their importance should cover the imperfections of the agents used in their dissemination. And may God in his infinite love, cause that the book may accomplish the work of leading the Church into the truth concerning the Bible plan of Redemption, and the Harvest of the Gospel Age.

N. H. BARBOUR.

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THE THREE WORLDS

and plan of redemption,

A fourth world, or a fourth heaven, is nowhere named in the Bible or associated with the past, present, or future, of man; but *three* heavens and *three* earths, are distinctly mentioned. And in order to understand the language of Scripture, these three worlds must be recognized.—Not the heaven, earth, and hell, of the catechism; but the world that was before the flood; "this present evil world;" and "the world to come." And all that God has revealed of man or his destiny, is associated with one or more of these worlds. And they follow each other; that is, no two exist at one and the same time; hence the Bible is a progressive science.

If the above is true, the whole of Revelation, when properly handled, will arrange itself into one grand system. And the details, instead of being a confused mass of facts, commandments, and promises, will prove susceptible of perfect organization, every part taking its true place.

If one would but admit the truth of the above, and it is sustained from Genesis to Revelation, much of the obscurity connected with the plan of salvation would vanish; and *harmony* exist among the many apparently conflicting texts of Scripture.

Each of these three worlds is spoken of in 2 Peter 3rd, as a distinct "*heavens and earth.*" "The heavens were of old, and the earth, standing out of the water, and in the water; whereby the world that then was being overflowed with water, *perished;* but the heavens and earth which *are now* [clearly spoken of as distinct from the former] by the same word, are kept in store unfire. . . . Nevertheless, we, according to his promise, look for *new* heaven and a *new* earth wherein dwelleth righteousness" (vs. 5–13). Notwithstanding these various worlds are said to

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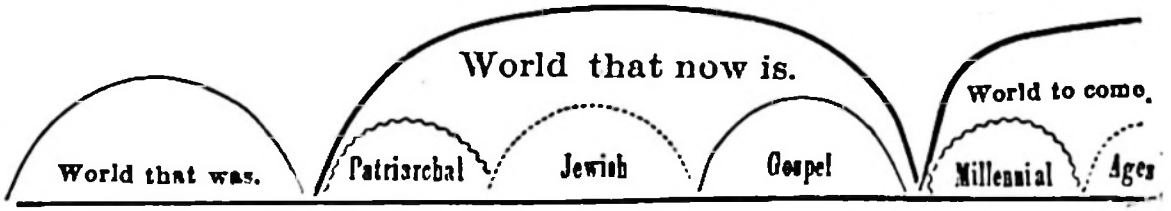
"perish," or "pass away," this planet is the basis of all three; *passing away* meaning nothing more than a change of dispensation; as is proven, not only by the facts connected with the flood, but also by positive Scripture testimony. At the flood the waters rose until the hills were covered, and then the mountains; and when the waters subsided, the tops of the mountains and the hills appeared again. And even the trees were not uprooted, for if they had been floating on the water the dove could have found rest for the sole of her feet. And when sent out the second time she returned bearing an olive leaf, *plucked off*, "so Noah knew that the waters were abated from off the earth." If the olive tree had been floating, the plucked-off leaf would have been no sign of the waters having abated. Thus it appears there was little or no change of the earth, or heavens, but simply a great destruction of life. And yet the language, taken literally, would imply a total annihilation of both heavens and earth; and the one "that now is," is mentioned as *another* heavens and earth, which, in turn, is to "pass away," not with a great flood, but with "a great noise." And yet the general teaching of Scripture is that the "passing away" of this present heavens and earth, is only a change of dispensation, attended with great *national* destruction. "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou remainest; they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and *they shall be changed;* but thou art the same, and thy years shall not fail" (Heb. 1: 10).

This is in harmony with Ps. 93: 1, "The world is established that it cannot be moved." "While the earth remaineth, seedtime and harvest, cold and heat, summer and winter, and day and night shall not cease;" and "the earth abideth *forever*." And "the righteous shall inherit the land, and dwell therein forever."

The former dispensation was called "the *old* world" (2 Peter 2: 5). And this, "the world that now is;" and that which is to follow, "the *new* heavens and *new* earth;" or "world to come."

The order of succession may be illustrated to the eye, thus;



There are also three subdivisions of the world that now is, viz.

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the Patriarchal age, reaching from the flood to the death of Jacob; the Jewish age, reaching to the death of Christ; and the Gospel age, reaching to the first resurrection, and end of this world. Then follows "ages to come" (Ephe. 2: 7)); the first of which is the millennial age; or rather the age of *conquest*, for in it Christ is to "reign until he has subdued all enemies; and death is the last enemy that shall be conquered" (1 Cor. 15: 26).

In the world that was before the flood, man was without law or national government; and the result was utter corruption. In the world that now is, a system of gradual development has obtained. Under the patriarchal age a people were called out; after which, "the law was a schoolmaster to bring us to Christ." Then the gospel was given that the "seed," with the Great Captain of our salvation, "might be made perfect through suffering."

The "Seed," means one complete Christ; in other words, the head and body; "He saith not, and to seeds, as of many; but as of one, And to thy Seed, which is Christ" (Gal. 3: 16). "And if ye be Christ's then are *ye* Abraham's seed [not seeds], and heirs according to the promise" (ver. 29). Thus the object and work of the gospel is to perfect this "seed," those who are to take the name of Christ, and become one with him. And this agrees with Acts 15: 14; "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people *for his name*." And this is the sole object of the gospel to the Gentiles; not to convert the world, that work belongs to the millennial age, but to perfect the second Adam and the second Eve, Christ and his wife. And the millennial age is introduced by the marriage of the Lamb; "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready" (Rev. 19: 7).

This world ends with the second coming of Christ and the resurrection of this "seed;" just this number who make up the body of Christ, "Christ, the first fruits, afterwards they that are Christ's, at his coming." And then it is, the work of the salvation of the *world* begins.

All that was lost in Adam, is to be restored in the second Adam. And this "restitution of all things," begins only at the second advent: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which *before* was preached unto you; whom the heaven must receive *until* the times of restitution of all things; which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3: 19–21).

A restitution of all things, must include a resurrection of the

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whole human family; and as the resurrection does not *commence* until the end of this gospel age; and does not *end* until "the thousand years are finished;" therefore the restitution belongs, not to the gospel, but to the millennial age, and world to come. And it is there we get our reward; "There is no man that hath left house, or parents, for the kingdom of God, who shall not receive many fold more in this time, and in the world to come, life everlasting" (Luke 18: 30).

The kingdom of God belongs to the world to come, and is a spiritual kingdom; and those who inherit it are to be spiritual beings. Christ, its head, was "put to death in the flesh, but quickened by the Spirit." And the apostle affirms, "Though we have known Christ after the flesh, henceforth know we him no more." And of the dead in Christ, it is said, they are "sown a natural [or animal] body; raised a spiritual body. There is an animal body, and there is a spiritual body. And so it is written, the first man Adam was made a living animal; [soul, in this text means *person*], the last Adam a quickening spirit. Howbeit that was not first which is spiritual, but that which is animal; and afterwards that which is spiritual. The first man is of the earth earthy; the second man, the Lord from heaven. . . . Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God" (1 Cor. 15: 44–50). A spiritual *body* does not mean a soul *without* a body. Hence, in the state of death, man has no body; for it is only at the resurrection we get a spiritual body. And in 1 Cor. 15, Paul claims that if there be no resurrection "then they which are fallen asleep in Christ are *perished.*' 'But some will say, How are the dead raised up? and with what bodies do they come"? Then he goes on to show that the dead in Christ are raised a *spiritual* body.

Although the kingdom of God is a spiritual kingdom, it is to be set up on this earth; and we are taught to pray, "Thy kingdom come." In the second of Daniel, four great empires, Babylon, Medo-Persia, Grecia, and Rome, are brought to view; and the fourth was to be divided into ten parts, represented by the ten toes of the image. These ten divisions of the Roman empire now exist as France, Germany, Austria, Switzerland, England, Spain, Portugal, Lombardy, Romania, and Ravenna. The last three, being "the three plucked up" by the papacy. And when "the stone" smites the image, it is on "the feet and toes;" viz. the *divisions* of the empire. And the explanation given, is that "In the days of these [ten] kings shall the God of heaven set up a kingdom that shall never be destroyed, and it [that is this kingdom of God] shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2: 44), And in Rev.

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11: 15, under the sounding of the seventh trumpet, the kingdoms of this world become the kingdoms of our Lord. And in Dan. 7: 14, "One like the Son of man came in the clouds of heaven, and there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages, should serve him."

Here is positive proof that this kingdom of God is not set up, nor given to Christ, until the end of this world, when He comes in the clouds of heaven. And He himself says "My kingdom is *not* of this world."

The kingdom of God being a spiritual kingdom; and those who are to inherit it having spiritual bodies; when set up, it will be distinct and separate from the kingdoms of this world. Under the seventh trumpet, the kingdoms of this world are not said to become the *kingdom* of our Lord; but the *kingdoms*, in the plural. "Flesh and blood cannot inherit the kingdom of God; neither doeth corruption inherit incorruption." It is the kingdom of God, set up "in the days of these kings," which is to conquer and bring the kingdoms of earth into subjection, until "all peoples, nations, and languages, shall serve him," "and his will be done on earth, as it is in heaven," and not the *gospel* of the kingdom.

This subjugation of the nations is also affirmed in Rev. 17: 14; "These [ten kings] shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." And in Rev. 19: 19, it reads, "I saw the beast, and the kings of the earth and their armies, gathered together to make *war* against him that sat upon the horse, and against his army." Whatever the *nature* of this "war," it is certainly *opposition* by the kings of the earth towards Christ and those who are with him. And in no way can such language be construed so as to mean gospel *conversion*, unless being cast "alive into a lake of fire," means conversion. It is only "the beast, and false prophet," however, who are cast into the lake of fire.

It will be remembered that God has promised the kingdoms of this world to Christ; "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession; and thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Ps. 2: 8). This certainly does not look like the mild sway of the gospel. And in Rev. 11: 15–18, we learn that when the kingdoms of this world become the kingdoms of our Lord, "The nations were *angry*, and thy *wrath* is come." And in chapter 2: 26, 27, the same promise is made by Christ, to his people, to be fulfilled at the *end;* "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he

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shall rule them with a rod of iron, and as the vessel of a potter shall they be broken to shivers; even as I received of my Father." This is not gospel conversion, else He is simply promising his bride that if she is faithful to the end, she shall be permitted to rule over and dash herself in pieces. Nor is it the *burning* of the world, as some suppose; for in that case they would not rule over them *at all.* In Luke 19: 11–27, Christ supports the same idea, that the *reigning* and the *gospel* are distinct; and that the above "ruling with a rod of iron," means *real* subjugation. He gave the following; "*Because* they thought, being near to Jerusalem, that the kingdom of God should immediately appear; He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to *return.* And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. [Here is the work of the gospel, "Occupy till I come]. And it came to pass, *when he had returned*, having received the kingdom," he first reckoned with his servants, and afterwards exercised his sovereign power over his enemies. "The Lord at thy right hand shall strike through kings, in the day of his wrath; he shall judge among the heathen, he shall fill the places with dead bodies, he shall wound the *heads* over many countries" (Ps. 110). Compare also Psalm 46, and 47; "For the Lord most high is terrible, he is a great king over all the earth; he shall subdue the people under us, and the nations under our feet. God reigneth over the heathen: God sitteth on the throne of his holiness. Come, behold the works of the Lord, what desolations he hath made in the earth; he maketh wars to cease unto the ends of the earth. Be still, and know that I am God: I will be exalted among the *heathen;* I will be exalted in the earth."

This work of subduing, and ruling the nations with a rod of iron, does not commence, however, until the sounding of the seventh trumpet at the end of the gospel age; for until that time the kingdoms of this world remain in possession of "the prince of this world;" "wheat and tares grow together;" "evil men and seducers wax worse and worse," "and they that will live Godly shall suffer;" "for every son that he loveth, he chasteneth."

That Christ and his saints are *eventually* to reign *on the earth*, is placed beyond all doubt by comparing Rev. 20: 4, and 5: 10, "And hast made us unto our God kings and priests: *and we shall reign on the earth.*" And this reigning is positively affirmed to be *after* the resurrection; and in Dan. 7: 13, 14, as if to make it *doubly* sure, it is shown that the dominion over the nations is not given to Christ until he comes *in the clouds of heaven*, which we *know* is at his second advent. And under the seventh trumpet, when the saints are rewarded, the kingdoms of this world

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become the kingdoms of our Lord and of his Christ. Hence *until* that time, they remain in possession of those who are opposed to Christ. And Jesus not only acknowledged the devil to be the prince of this world, but positively affirms, "My kingdom *is not* of *this* world" (John 18: 30). But the period of time during which the seventh trumpet is sounding, a period to continue yet nearly *forty years*, is a pivotal point, so to speak, between "this present evil world," and "the world to come." And during this transition period, the kingdoms of this world are to pass into the hands of our Lord, but in the midst of such a "time of trouble," and "angry nations," as this world has never witnessed; when these kingdoms will be "dashed to pieces, like a potter's vessel;" and the above Scripture realized, "God reigneth over the *heathen* [not over the immortalized bride of Christ], Come, Behold the works of the Lord, what desolations he hath made in the earth; he maketh wars to cease unto the ends of the earth." And *when* this state of things obtains; *when* "the kingdom is the Lord's and he is the Governer among the *nations*," David says, "All the ends of the earth shall *remember* and *turn to the Lord;* and all the kindreds of the nations shall come and worship before thee" (Ps. 22: 27). And there, in the millennial age, "Christ [and his immortal bride] shall reign until all enemies are subdued; and death [which is not conquered until the thousand years are ended] is the last enemy." And the conversion of the world, clearly promised, will then be consummated.

The christian church have been right in believing in the eventual conversion of the world, no doctrine of the Bible is so clear and unmistakable; but they have failed to distinguish between the work of the *gospel* of the kingdom, and the kingdom itself; the one being a preparatory step to the other.

If the reader will but entertain the natural and Bible outcome of this progressive plan; that "the world to come," belongs after the "world that now is;" that the passage from the one to the other, is but a change of dispensation, greater than occurred at the *first* advent between the *law* and the *gospel*, but still only a change of dispensation from the gospel of the kingdom to the kingdom; a change involving a resurrection; for, "as in Adam all die, so in Christ, shall all be made alive, but every man in his own order;" he will see that "a restitution of all things, which God has spoken by the mouth of all the holy prophets since the world began" (Acts 3: 21), is not a forced doctrine, but a *necessity*. He will also see that as yet, no one has entered the "world [*aion*, or age] to come," nor *can* until *this one* ends. And that therefore, the Adamic death is but a *sleep;* and only

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when "they that sleep in the dust of the earth, shall *awake*," do they enter upon a future life.

Probation to a restored human family in the millennial age, is not consistent, it is true, with the idea that the heathen, and all the unconverted go to a place of torment at death; but *is* consistent with the statement so universal in the Bible, that they are *not dead*, but *sleep*. The almost unanimous testimony of Scripture, when one was said to die, was, that "they slept with their fathers, and were buried" &c.; "They that sleep in Jesus, will God bring with him." And Christ said of more than one who was buried, or ready for burial, "He is not dead, but sleepeth."

This is what the Bible terms "sleep," but there is a death; to distinguish it, it is called the "*second* death." And it is a clearly Scriptural position that no man can die the *real* death, without committing that one sin which is "unto death;" "There *is* a sin unto death; I do not say that ye shall pray for it" (1 John 5: 16); a sin which Paul claims that one must "taste the good word of God and the powers of the world to come," and thus be brought "to the knowledge of the truth; if such sin wilfully, there remaineth no more sacrifice for sin, but a fearful looking for of fiery indignation" (compare Heb. 6: 4–6, and 10: 26 27). A sin Jesus says "Can be forgiven, neither in this world; neither in the world to come." But one must sin *wilfully* after having been brought by the Holy Spirit, to the knowledge of the truth, before they *can* commit the sin "that is unto death." But God has declared that "He *will have* ALL men come to the *knowledge* of the truth." Before the plan of redemption is finished this will be accomplished. God has promised a resurrection to *all*; and a universal *restitution;* and that "All nations which thou hast made, shall come and worship before thee." Even the Sodomites are promised a restitution back to their "former estate" (Ezek. 16: 55).

There is much positive Scripture, to be adduced, to prove that there is to be probation in the millennial age, or world to come, for all who have not been brought to the knowledge of the truth in *this* world, and committed the unpardonable sin. Christ gave himself "a ransom for all, to be testified *in due time*" (1 Tim. 2: 6). God "is the Saviour of all men, *specially* of those that believe" (1 Tim. 4: 10). Not that he saves all men *eternally;* but he will save all men from the Adamic fall. Every person must and will be saved; that is, come to the knowledge of the truth, taste of the good word of God and power of the world to come; and have *their sins forgiven*, before they *can* "fall away" into that fearful condition for which "there remaineth no more sac-

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rifice." "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me *every* knee shall bow, and *every* tongue confess" (Isa. 45: 23). Paul in reasoning "that Christ both died and rose, that he might be Lord both of the dead and living, For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Rom. 14: 11), is proving a resurrection; and that all, both dead and living, will, in the day of judgment, or millennial age, be brought to this good confession.

If it be asked, Why did not God bring these extinct nations to the knowledge of the truth before they fell asleep, if he ever intended to do so? I answer, God having arranged that there was to be a second Adam, and a second Eve, the "wife" of this second Adam (see Rev. 19: 7); and that through this second Adam all that was lost through the first Adam should be restored; has, thus far, been doing only a preparatory work. The Jewish nation supposed the promise of God that "All the families of the earth should be blessed," through the Seed of the woman, would be fulfilled under the *law;* while the Christian church have, with as little authority, claimed all for the *gospel.* If God had satisfied the Jewish nation, much Scripture in relation to Gentiles would have remained unfulfilled. If God satisfies the nominal Christian church, much prophecy irreconcilable with "the *narrow* way," would remain unfulfilled. But he has said that "He will be for a stone of stumbling to *both* the houses of Israel."

The salvation under the *law*, was for a class, and not for all mankind. The salvation under the "gospel of the kingdom," is for a class, "the bride, the Lamb's wife." Hence, the way is narrow, and *few there be that find it.* Hence, "many are called, and few are chosen." Hence, "No man cometh unto me except the Father draw him." But in the kingdom, the waters of life will be broad and deep; and there, will the "Spirit, and the bride say Come, and whosoever will, let him take of the water of life freely."

As the "marriage of the Lamb," and beginning of "the restitution of all things," follows the second advent; the salvation of the *world* does not commence until then. Hence, Christ says, "I pray not for the world, but for them thou hast given me" (John 17: 9); and adds, (ver. 20), "Neither pray I for these [the twelve] alone, but for them also which shall believe on me through their word; that they *all* may be one, . . in us; that the *world* may believe that thou hast sent me." Notice carefully the meaning; He prays, not for the world, but for his own, his bride, *all* that will believe through the word of the twelve, that *they all* may be one with him; "they twain become one;" and the outcome of this mystical marriage, is "that the world may believe.

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And, to show that this *is* the true order, the marriage is placed at the *end* of the gospel dispensation.

The positive proof that there is a chance for the *world* in the millennial age, after this present dispensation ends; after the second Adam and his "wife" are joined together, is gathered, first, from the order of progression given in 1 Cor. 15: 45–49. The apostle, be it remembered, is speaking not of the individual, but of the *race* of Adam: "And so it is written, The first man Adam was made a living soul [person]; the last Adam a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural [or animal]; and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

The apostles reasoning is, that the first stage of this progressive development of the human family, is to bear the image of the first man, male and female, for "they were one flesh;" after which, they are to bear the image of the "second man," who also has a "wife" who becomes one with *him*. And to suppose the apostle is speaking of only the "second man" and his *wife*, simply the bride of Christ, is just as absurd as to suppose when speaking of the "first Adam," he meant only the individual pair. He is showing that the earthy animal man, *precedes* the heavenly, spiritual man, as God's true order; and therefore, the work of the "first man," precedes that of the "second man." And God does not perfect separate individuals, but works by *dispensations*. While under the Jewish dispensation, not a Gentile could be saved; and even the Jew "could not be made perfect, without us." Hence, "*David* hath not ascended into the heavens" (Acts 2: 34;) nor has any man, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John 3: 13). And the second Adam does not *begin* the re-generation of the "children of the kingdom," until the "marriage of the Lamb, when his wife hath made herself ready."

As the natural [or animal] man has multiplied and replenished the earth; so also, "In the *re*-generation, when the Son of man shall sit on the throne of his glory," will *He* multiply and replenish the earth with a *spiritual* family; "and a nation shall be born in a day." And the evidence is conclusive, that *when* he sits on the throne of his glory; *when* "the kingdom is the Lord's, and *he* is the governor among the nations,' 'All the ends of the earth shall remember and turn to the Lord; and all kindreds of the nations shall come and worship, before thee." But it is only when he *comes* in his glory, and during the sounding of the seventh trump, that "the kingdoms of this world *become*

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the kingdoms of our Lord (Rev. 11: 15), and he thus becomes "the governor among the nations." Hence, it is after the marriage of the Lamb; after this present dispensation is ended; and in the millennial age [or "world to come"], that the conversion of the *world*, is due.

If God has been *trying* to save the world before the "second man" and his wife were perfected [in opposition to his own prearranged plan], he has taken a strange way to do it. Why, for more than two thousand years, did he let the human family go down in death [for "death reigned from Adam to Moses"], with no effort to bring them to the knowledge of the truth? Why, if he was trying to save the *world* under the *Jewish* dispensation, did he make it "unlawful to give the children's meat to dogs"? Why should Christ *command* his disciples, "Go not in the way of the Gentiles; and into any city of the Samaritans, enter ye not." They were dying day by day, and if modern ideas be *true*, were going to hell, to eternal torment; and Christ, who was about to give his life for the world, would not *allow* the "bread of life" to be given them; and excused himself by saying, "For I am sent but to the lost sheep of the house of Israel."

If there was to be no "restitution;" and this life was indeed the end of all hope to the sinner, such apparent indifference to man's eternal interests, could not be reconciled with God's professions of *love to the world;* "all men," "*every man* that cometh into the world," &c. Not a Gentile saved, or even an effort in that direction, until a prearranged and definite point of time had arrived; and yet God no respecter of persons: "And when the fulness of *time* had come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the *law;*" and until the day of Pentecost, he made no provision for any other class. He did not come, at his first advent, to save the world; for he was sent only to those under the law. He did not even *pray* for the world, "I pray not for the world" (John 17 9). He took upon him our nature, "that he might taste death for every man; and "gave himself a ransom for *all;* to be testified *in due time*" (1 Tim. 2: 6). And this "due time," is after his second advent, and during the millennial age.

The gospel is designed to reach only a class, "a royal priesthood, a holy nation;" to become one with Christ; truly a wonderful exaltation, to become part of the Godhead; exalted above angels, principalities, powers; "know ye not that ye shall judge angels"? But the gospel dispensation must end, and a *new* order of things commence, before the *world* can be reached. Here, we are to be "pilgrims and strangers," separate from the world. Here, we are to suffer, and obey the powers that be. Here, the

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way is narrow, "strait is the gate, and narrow is the way, and few there be that find it." Here, "many are called, and few are chosen;" wheat and tares grow together; evil men and seducers wax worse and worse; even as it was in the days of Noah. How then can "*all* know the Lord, from the least to the greatest," and the knowledge of the Lord cover the earth, as the waters do the sea," in *this* dispensation?

When the "second man," Christ and his body, are complete; *then* begins the process of *re*-generation, and "the restitution of all things." "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion [that lost by the first Adam], and the kingdom shall come to the daughters of Jerusalem (Micah 4: 8); the bride, "the Jerusalem that is above; the mother [in prospect] of us all."

Eve was a part of the human family; and was "the mother of all living" [*excepting* herself].

Then, indeed, when Christ "takes to himself his great power and reigns," the nations will be subdued under him. And He will rule them with a rod of iron; "and when thy judgments are abroad in the earth, the inhabitants of the *world* will learn righteousness (Isa. 26: 9). And this is the song to be sung by the immortalized bride on the "sea of glass;" "All nations shall come and worship before thee, for thy judgments are made manifest" (Rev. 15: 4).*

"Come and let us reason together, saith the Lord." If God has been trying to *save the world* during the gospel dispensation, He has made as great a failure as during the *Jewish* age. And if he was *not* trying to save the world during the Jewish age, nor for the thousands of years prior to that, if he did not then care how many human beings went to hell, what put the happy idea into his heart, even at *this* late day, to send Jesus to suffer and try to save a *few;* for under the gospel, he *claims* but few, "narrow is the way, and few there be that find it"? If it be claimed that perhaps there was some way, before the first advent, for the myriads who never heard of a Saviour, to be saved; *then* it was a cruel thing to send Christ; for *now* there is no other way, "or name given among men, whereby we *can* be saved." And with

* Note. The word "judgments," in Rev. 15: 4, in the Greek, is (*dikaioma*), and means *righteousness*; and is so rendered, in most cases in the New Testament. And the Hebrew word occurring in Isa. 26: 9, (*mish-paht*) has precisely the same meaning. The same word occurs in Ps. 112: 5 "He will guide his affairs with discretion," [margin, judgment]. Hence, the above texts are equivalent to saying, When Christ guides the affairs of the earth; when he is the governor among the nations, the inhabitants of the world will learn righteousness.

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all the dark ages under the papacy, there has not been one million in a hundred millions, since the gospel began, who have had any knowledge of Christ, or the way of salvation. If any man of ordinary ability could have been in possession, for these eighteen hundred years, of one half the means of Him, whose "are the cattle upon a thousand hills," he could have placed the simple story of the gospel before every human being on this earth.

Is God's arm shortened that it cannot save? Does he not care for perishing men? Or peradventure he sleepeth, and must be awaked; or on a journey, and left the eternal welfare of his children to a few church societies, trusting that *they* will successfully carry out the great plan of the redemption of a lost world.

Are God's ways unequal; or is it our theology which is unequal? It is true Christ sent his disciples with a world wide commission, to gather out from all nations a chosen people; but it is *not* true that he commissioned us to send all others to hell. "He that believeth and is baptized shall be saved, and he that believeth not, shall be damned" (Mark 16: 16). The Greek [*katakrino*] "damned," occurs eighteen times, in sixteen of which it is rendered *condemned*. "The men of Nineveh shall rise in judgment with this generation and shall [*katakrino*] condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here" (Matt. 12: 41). This has no connection with eternal torment, but means that the repentence of the Ninevites is a precedent which will condemn, or put to shame the nonrepentence of the Jews.. In the next verse, the queen of the south is to condemn that generation. The Jews condemned Christ by rejecting him and choosing Barabbas. Many thousand men and horses, were sent to the front and condemned, in our late war, being unfit for the service. And the great mass of mankind will be condemned as unfit for the service of the Master, in this "high calling." "Many are called, few are chosen." He that believeth shall be chosen, he that believeth not, shall be rejected.

If the second Adam and Eve, are to restore what was lost by the first Adam, they must of necessity restore this rejected class. And there is to be not only a restitution, but a *re*-generation, or reproducing. Even the Sodomites, who are held up, all through the Bible, as an ensample of wickedness; and "as suffering the vengence of etenal fire" (Jude 7); are to share in the restitution. "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them. . . . When thy sister, Sodom and her daughters, shall return to their former estate; and Samaria and her daughters shall return to *their* former estate, then thou and thy

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daughters shall return to your former estate. . . . Then thou shalt remember thy ways, and be ashamed when thou shalt receive thy sisters, thine elder, and thy younger; and I *will give them unto thee for daughters;* but not by thy covenant"(Ezek. 16: 53–61).

Long before this prophecy was written the Sodomites were submerged under the dead sea; and if, in the restitution of all things, *they* are restored to their former estate [and if the above is true, they certainly will be], Why may not Pharaoh and his Egyptian host also be restored? even if God did raise him up, and harden his heart for the express purpose "of showing forth his power."

Because God has "foreordained and *predestinated* certain men to destruction, is no evidence that they are not to share in the restitution, for the evidence is conclusive that such destruction, however strong the language used, has only to do with this Adamic life. Christ "tasted death for *every* man," Pharaoh as well as Moses. As the potter has power over the clay, to make one vessel to honor, and another to dishonor, that is, to be used for a less noble purpose; so God has power to mold the works of *his* hands. But that does not prove that all who are not called to this "high calling in Christ Jesus," are to be tormented to all eternity. O how lovable is the God of the Bible; and how hideous is the God of theology!

Election is a glorious doctrine; it is choosing out a few, to become the bride, the spiritual mother of a redeemed world. And "we trust in the living God, who is the Saviour of all men, *specially* of those that believe" (1 Tim. 4: 10). And the fact that "he gave himself a ransom for all, will be testified *in due time*" (1 Tim. 2: 6); and this dispensation is only a preparation, "that in the ages to come, he might show the exceeding riches of his grace, in his kindness toward us, through Christ" (Eph. 2: 7).

There is a second *life*, as well as a "second death;" "As in Adam all *die;* so in Christ shall all be made *alive;* and if any man die the second death, it will be because he crucifies Christ afresh, after having been brought to the knowledge of the truth. And "for *such*, there remaineth no more sacrifice, but a fearful looking for of fiery indignation."

In all the Bible, there are but two or three passages which appear to conflict with these views, and they are *parables*, given to illustrate certain truths; and, like the "rich man and Lazarus," refer to *nations*, or churches, but never to indivduals.

Let it once be admitted that there is to be a restitution, that man sleeps in death, but is to live a second time, that this *re*generation, or reproducing, is as universal as the generation of the first Adam, and Scripture becomes harmonious, the ways of God equal, and his foreordinations, and denunciations, refer

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only to this present forfeited Adamic life; and *would* have been eternal in all their consequences, had not Christ, when there was no arm to save, steped in, and as the second Adam, taken upon himself to reproduce and restore what was lost in Adam. This being true, the *other* class of texts have some meaning, Christ tasted death for *every* man; he gave himself a ransom for *all;* he is the light that lighteth *every man that cometh into the world.*

There are *myriads* of men who have come into the world and passed out of it, who never saw this light; "How can they *hear* without a preacher; how can they preach unless they are sent"? and if that text is true, they must receive that light *hereafter.*

Some think this is to good, that if the threatnings of God's wrath are confined to this Adamic life, that if Christ is to step in, and restore, and give every man a fair chance; men will cease to fear, and a great inducement to repentance will be lost. Indeed, then let us go back to "priest, candle, and purgatory;" if error is better than truth, let us have it in abundance.

THE END OF THIS WORLD;

that is, the end of the *gospel,* and beginning of the *millennial* age is nearer than most men suppose; indeed we have already entered the transition period, which is to be a "time of trouble, such as never was since there was a nation" (Dan. 12: 1). The evidence of this will be given in a series of tracts, of which this is No. 1. And also soon to be published in book form.

As the "old world" ended with an almost entire destruction of *individual* life, so *national* life is to be destroyed in the end of this world. And it will be noticed that the denunciations and judgments, every where point at, and are addressed to the nations; "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ; and the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged." "The Lord at thy right hand shall strike through kings, in the day of his wrath; he shall judge among the heathen; he shall fill the places with the dead bodies; he shall wound the heads over many countries" (Ps. 110: 5), "A noise shall come even to the ends of the earth, for the Lord hath a controversy with the nations, he will give them that are wicked to the sword. Behold, evil shall go forth from nation to nation, and the slain of the Lord shall be from one end of the earth to the other end of the earth. They shall not be lamented, nor gathered, nor buried; they shall be dung upon the ground" (Jere. 25: 31–33). "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee; for I will

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gather all nations against Jerusalem to battle.... Then shall the Lord go forth and fight against those nations as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives" (Zach. 14: 1–4). "Which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. 16: 14). "I will shake the heavens and the earth, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen" (Hag. 2: 22). For my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For *then will I turn the people a pure language*, that they may all call upon the name of the Lord, to serve him with one consent" (Zeph. 3: 8).

Here and elsewhere, is proof in abundance not only that the millennium is preceded by the most terrible judgments on the nations; but that in consequence of these judgments, the people are turned to a pure worship. And this time of trouble, in the which "all the earth is to be devoured with the fire of God's jealousy," is, doubtless, the *fire* spoken of by Peter through which the world is to pass, at this next great dispensational change.

"THE FULNESS OF TIME."

The world that was before the flood, measured 1655 years. In *this* world, the patriarchal age, from the flood to the death of Jacob, was 659 years; and the Jewish age, under the twelve tribes, measured 1845 years. And we have now been under the gospel dispensation since the crucifixion, in A. D. 33; making a period *almost* equal to that of the Jewish age. And there is no lack of evidence that a change of dispensation is at hand.

In the world to come, the first, or millennial age, is to be a 1000 years; and is introduced by the "time of trouble," so often referred to in Scripture. There is very conclusive evidence that this time of trouble is to continue 40 years; and has already *commenced;* and that "men's hearts are [beginning already] to fail them with fear, and for looking after those things *which are coming on the earth*" (Luke 21: 26).

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THE COMING FORTY YEARS OF TROUBLE.

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The organizing of capital against labor, the rising of the people in self defense, the overthrow of law and order, the casting down of the "thrones" and governments, and "a time of trouble, such as never was since there was a nation;" are all clearly foretold in Scripture as events to precede the millennial age of glory. And the signs of great events at hand are so apparent that all are impressed with the dark shadow of coming trouble.

The nations are perplexed, and are preparing for a terrible struggle; huge engines of war are being multiplied by land and sea; millions of men are under arms, and still their numbers are increased, while the people are becoming desperate and alarmed.

When the struggle begins, as soon it must, a ball will be set in motion before which "all the kingdoms of the world, that are upon the face of the earth, shall be thrown down;" and, according to Scripture, one wild scene of desolation and terror will result. [This is the baptism of "fire" through which the world is to pass, e'er it enter that long promised and much desired age of glory when nations shall "learn war no more".]

That the millennium is to be ushered in, or preceded, by the most terrible and desolating wars this world has ever witnessed, is so clearly revealed, as to leave no room for the believer in the Bible to call it in question. Many texts might be offered in proof, but a few will suffice: "For they are spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. 16: 14). And in Joel 3: the restitution of Judah and Jerusalem is foretold; and it is added, "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there, for my people. . . . Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let the men of war draw near; beat your ploughshares into swords, and your pruninghooks into spears; let the weak say, I am strong; . . . Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision, for the day of the Lord is near. . . . The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake; but the Lord will be the hope of his people." And are the nations not prepareing for war, as never before? Huge guns are being multiplied, some of which are capable of projecting a tun of iron through the air for miles; and other preparations of equally vast proportions; and when the roar of the conflict reaches its

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highth, the heavens and the earth will indeed "shake," "but the Lord will be the hope of his people." "I will tread down the people in mine anger, and make them drunk, in my fury; and I will bring down their strength to the earth." And yet, notwithstanding these desolating judgments, the Lord will not cast off forever, for "he doth not afflict willingly, nor grieve the children of men." These judgments on the *world*, like the chastisement of his saints, are for their eventual good; and good is to result: "For my determination is, to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For *then* will I turn the *people* to a pure language, that they may all call upon the name of Jehovah, to serve him with one consent" (Zeph. 3: 8).

Thus we learn that after the storm comes the sunshine. By these judgments, the people are turned to "serve the Lord with one consent.' 'And the knowledge of the Lord shall cover the earth, as the waters do the sea."

But Scripture need not be multiplied to prove either the final conversion of the world, or that such conversion follows these desolating judgments on the nations; for prophecy clearly foretels a reign of peace, when "nations shall learn war no more." And until the battle of the great day; until the scenes are passed in which God *calls* upon the nations to "prepare for war," they will "learn war." "The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted; Come, behold the works of the Lord, what desolations he hath made in the earth; he maketh wars to cease unto the ends of the earth" (Ps. 46).

No one will claim that this is already accomplished, hence, it remains to be fulfilled. And certainly no one will for a moment, claim that the "desolations made in the earth," by which war is made to cease, is *gospel conversion.* Hence it is by these judgments and the *conquest* of the nations, and not by gospel conversion, that the reign of peace is to be ushered in.

At the present time the kingdoms of this world belong to the Gentiles by a God-given right, and they do not become "the kingdoms of our Lord, and of his Christ," until the "times of the Gentiles are fulfilled;" nor does war and oppression cease till then, for Christ says, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21: 24). [Let no one mistake the "*times* of the Gentiles," for the "*fulness* of the Gentiles" (Rom. 11: 25), for they are entirely distinct; the former meaning the time during which the four Gentile kingdoms, Babylon, Medo-Persia, Grecia, and Rome, are to rule over and tread down Jerusalem; the latter, the period

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which spans the gospel to the Gentiles and "blindness to Israel."] The times of the Gentiles began when the diadem was removed from the head of Zedekiah, the last prince of the house of David; and terminate only at, or during, the sounding of the seventh and last trump. And to Zedekiah it was said, "O thou profane wicked prince of Israel, whose day is come; take off the diadem, remove the crown; . . . I will overturn, overturn, overturn it, and it shall be no more till He come whose right it is, and I will give it him" (Ezek. 21). "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

This interregnum in the royal line, from Zedekiah to David's great Lord and Son, is the time during which these "four great beasts" (Dan. 7:), were to tread down the whole earth. But it is almost ended, as we purpose to show; the fourth and last, or Roman empire, having passed through all its many changes except the one last death struggle, is now girding up its loins, to enter the arena of Armageddon.

The fourth empire, represented by Rome, was to pass through many changes. It was to exist first as a purely civil power. It was then to exist as an ecclesiastical power. It was to be divided into ten parts, represented by "the toes of the image" (Dan. 2), and the "horns of the beast" (Dan. 7). It was also to have "seven heads" or governments. In Rev. 12: its characteristics as a purely civil power, are given under the symbol of "a dragon having seven heads and ten horns." In chapter 13, its leading characteristics as a compound of "church and state," are represented. In Rev. 17, its characteristics are given as a dual power, with church and state, "woman" and "beast," kept distinct.

It is a fact that the Roman empire, or civil power, while under the dominion of the papacy, although held in abeyance by the church, had a *separate* existence; and this dragon element, as we shall see, is maintained in the symbol to the end. The ecclesiastical element also exists to the end. And so does the *body* of the beast after its heads have fallen. And thus it is the "great city," [the fourth empire] is divided into "three parts" (compare Rev. 16:13, 19); a division now being consummated. I refer to the monarchical, the religious, and the republican elements of Europe. The monarchical, represents the imperial or "dargon" power; the papacy, the religious element; "the false prophet that wrought miracles" before the Roman beast (Rev. 16: 13, and 19: 20). While the International, or republican element represents "the body of the beast;" or "the peoples, and multitudes, and nations, and tongues," on which the woman sat. And

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this third of the empire, when fully developed, is to be a *headless* monster, or the "beast," after its last "head" is fallen (Rev. 17: 11); just what the *Commune*, or Internationals profess to be.

THE "SEVEN HEADS" OF ROME.

The fourth empire is not recognized in prophecy until its conquest of the *third* empire. Hence any governments it may have had prior to the fall of Syria and Egypt, are no part of the prophetic "seven." Anthony conquered Egypt at about B. C. 30; at which time, and for some time previous, the government of Rome was a triumvirate under three dictators, or consuls; hence we will call this first head, *Consular*. This head fell when Augustus Cesar, one of the three, declared the empire in B. C. 27. This second, the *Imperial* head, remained until the empire was broken up by the Goths at about A. D. 476, when the Gothic kings took possession of Rome. This third or *Gothic* head fell in 538, and Rome was given into the hand of the *Papacy*, which thus became the fourth head from 538 to 1798; or for 1260 years. Although the power of the popes was only delegated; a power conferred on them at the pleasure of one or more of "these ten kings,' who were to 'agree and give their power and strength unto the beast, until the words of God, the time, times, and a half, were fulfilled;" still the Papal, was the only government having its seat at *Rome*, from 538, to 1798. This fourth head was "wounded unto death" (Rev. 13: 3), when, in 1798, a *Republic* was declared; making the fifth head of Rome. In 1800, papacy was restored, and from that time until September, 1870, was again head of Rome. This restored papacy, however, was not the same as during the 1260 years, it was but an image of its former self; and in the prophecy, is called "the image of the beast." Hence, we will call this the *Image* head.

During the existence of this sixth head, or from 1800 to 1870, the "judgment" has been executed on the "woman" Rev. 17: 1). That is, the ten horns have hated the harlot, and have made her desolate and naked (ver. 16). They have taken away her dominion, and confiscated her property. In Dan. 7: 26, in refering to the same power as the "little horn," it says, "But the judgment shall sit, and they shall take away its dominion, to consume and to destroy it *unto the end.*" Clearly showing that the judgment was to sit on that power and take away its dominion *before* the end; after which the execution of that judgment by a gradual consumption, was to follow; all of which has been fulfilled on the papacy since 1798. This sixth head went down in September, 1870; hence, the present government of Rome, that under Victor Emanuel, is the seventh and last.

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REVELATION 17:

We will now make the application of this prophecy in detail. "Come hither; I will show unto thee the judgment of the great harlot that sitteth upon many waters. . . . So he carried me away in the spirit, into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns" (vers. 1–3).

John was thus carried in spirit from A. D. 96, down to where "the *judgment*" was to be executed on the papacy, or from its restoration in 1800, to 1870, during the existence of the *sixth* head, as the statement in ver. 10, demands; because it is there said, "*five* are fallen, and one *is* [the sixth], and the other [the seventh] has not yet come." And after seeing the vision from that standpoint, the angel says to him, "I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the *seven* heads, and the *ten* horns. The beast [this fourth empire] that thou sawest, *was* [as a civil power, or *beast*], and *is not* [for under the papacy it had become an *ecclesiastical* organization]; and shall ascend out of the bottomless pit, and go into perdition."

Vers. 9, 10; "Here is the mind which hath wisdom; the seven heads are seven mountains on which the woman sitteth. And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space."

These seven *mountains*, like other symbols in this chapter, have a double meaning: 1st. they represent the "seven-hilled city," and thus fix the *locality* of the seat of the woman as being the same as the seat of the dragon (Rev. 13:2). They also symbolize governments, or *heads* of the empire. And while the woman was said to sit upon these seven mountains, which is *literally* true, she is also said, in the symbol, to sit upon many *waters* (ver. 1); and upon the *beast* (ver. 3); which in ver. 15, is explained to be "peoples, and multitudes, and nations, and tongues."

Of these seven heads, *five* had fallen. There can be no mistake about the standpoint of the prophet; it was during the time of the *sixth* head, and while the *judgment* was being executed on the woman. And that these ten horns *have* hated the harlot, and made her "desolate and naked," during this present century, is known to all the world. And also that the sixth head or government of Rome, existed from 1800 to 1870.

From that standpoint, five *had* fallen; and one had not yet come. The *Consular*, *Imperial*, *Gothic*, *Papal*, and *Republic*, had fallen; the sixth, restored papacy, or the '*Image* of the beast,'

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held the reigns of government; and the *seventh*, that under Victor Emanuel, had not then come. "And when he cometh, he must continue a short space." This last government has now continued as head of Rome since September, 1870; and to day more than 150 millions Catholics are biding their time, waiting and longing for the auspicious moment when a blow can be struck for its overthrow; vainly hoping for a restoration to Rome of papal sovereignty. While the prophetic symbol demands, not the restoration of papacy or any other government, but the rising of the beast itself, *without* a head; in other words, the peoples, and nations, or body of the beast without an organized government; as the next verse will show.

Ver. 11. "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."

This *eighth*, is not a *head*, since the beast had but seven. It is the beast itself; that on which the woman sat; the one *having* the seven heads and ten horns, as it is to be after its last head has fallen (see vers. 8, 9). "I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and ten horns. The beast that thou sawest, was, and is not." And here, ver. 11, "the beast that *was, and is not*, even *he* is the eighth, and is of the *seven*." The nations on which the woman sat, have been "of the seven;" and they do compose the *body* of the beast; and are already taking on a separate existence as the *Internations*, or *peoples* of all nations.

The reader cannot fail of seeing our present locality in the world's history; and that we are on the verge of great events. And if he will revert back to near the end of the last century, may judge somewhat of the character of the events which are to follow the fall of this last head of Rome, and the ascension of the beast out of the bottomless pit. "And they that dwell upon the earth shall wonder, [whose names are not written in the book of life, from the foundation of the world,] when they behold the beast that was, and is not, and yet is."

The state of chaos and reign of terror in that demoniac *equality*, and atheistic *liberty*, which deluged France in blood, under the *Commune*; when such monsters as Dupont, Robespierre, and their class, could wield the guillotine and ride the storm, is only a faint picture of the fully developed commune, or *headless* monster. The beast that ascendeth out of the bottomless pit and made war on "My two witnesses" [the Old and the New Testament], during the French revolution in 1793–6, (Rev. 11: 3, 7), was the infancy of this same *Commune*, now to be fully organized. The ascension out of the bottomless pit meaning only a freedom from *religious* restraint. And the character of com-

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ing events can be gathered by what then occurred in France, with this difference, the commune came to the surface in only one of the ten divisions of the empire at that time, and was soon driven back; while now it is to become a universal scourge. And not only are "all the kingdoms of the world that are on the face of the earth, to be thrown down;" but there is to be want of employment, so that there shall be "no hire for man, nor hire for beast" (Zech 8: 10); the natural outcome of this growing want of confidence between man and man.

With ver. 11; where "the beast goeth into perdition," the end is reached. But it will be remembered the prophet was taken in spirit, from the isle of Patmos and the year A. D. 96, down the stream of time to the *judgment* on the woman, while he was *seeing* the vision; thus most of it is mentioned as in the past. But in the explanation, it is not so; with that, nearly all is in the *future* from A. D. 96. "The beast that thou *sawest*" (ver. 8); [in the vision you have seen]. "The ten horns which thou sawest" &c. (ver. 12). Without recognizing these two standpoints, all is confusion; but if you allow, as the text demands, that the *seeing* is down the stream of time to where the judgment is executed on the papacy, while the explanation is back at the date of the prophecy, all is harmony.

"The ten horns which thou sawest have received no kingdom as yet [in the year 96, the empire had not been divided], but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb" &c. (vers. 12–14).

Here a rapid survey, even to the end, is again given. After a few centuries the empire was divided, and these ten received power as kings one [*hora*] hour;" that is a little season; [the same word (*hora*), is thus rendered in Philem. 15: "He therefore departed for a *season*]". It was but a *very* short time after the empire was fully divided into its parts, as all historians are aware, before "these ten kings" did become of one mind [that is, they all became Catholic], and gave their power and strength to the the beast. Ver. 15; "The waters which thou sawest, are peoples," &c. Ver. 16; "The ten horns which thou sawest, shall hate the whore, and make her desolate and naked." And who so blind as not to see its present fulfilment? Ver. 17; "For God hath put it into their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God [the 1260 years] shall be fulfilled;" since which they have made her desolate. Ver. 18: "And the woman which thou sawest, is that great city which reigneth over the kings of the earth."

Thus the symbol and the explanation are complete; and our

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present locality clearly defined. The fourth empire has come; has been divided into ten parts; been lost, or submerged under "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND THE ABOMINATIONS OF THE EARTH." And "the beast that thou sawest was, and is not, and shall ascend out of the bottomless pit and go into perdition." The seven heads have come, and the "eighth," the beast itself, *without* a head, everywhere coming to the surface; as seen in the *International Commune*, Grangers, labor organizations, &c. extending over all parts of the world. In fact, the body of the people everywhere are being moulded like the potter's clay, and prepared for the death-struggle. And soon the rich men, who have heaped treasures together for the last days, will "weep and howl for their miseries that shall come upon them."

At the partial development of this headless monster near the end of the last century, when the streets of Paris ran with gore; the blood of her rich, her noble, and her beautiful; men looked on with wonder. But now, when "*every* man's hand shall be against his brother;" and all confidence between man and man shall have forsaken the earth (Micah 7: 1–6); when "the thrones are cast down;" when law and order gives way before the mad passions of the ruthless mob; when want of work and hunger, shall turn good men to demons; when the coming time of trouble shall be fully inaugarated; then indeed "they whose names are not written in the Lamb's book of life, from the foundation of the world, shall wonder, when they behold the beast that was, and is not, and yet is."

This time of trouble, already beginning, is to swell to a mighty wave during the coming forty years. Its measure is found by two prophetic periods, one marking its beginning, the other its end; which, for lack of space here, must appear in some future No. I will only say, the seven "times of the Gentiles," or 2,520 years during which Jerusalem was to be trodden down of the four Gentile kingdoms, does not end for forty years from the beginning of the Jewish year commencing April 6th, 1875; as may be seen by adding 2,520 to 606 B. C. the date of the beginning of their captivity, and the treading under foot of Jerusalem. But the kingdom of God is to be set up before the days of the Gentiles end, for "*in* the days of these kings shall the God of heaven set up a kingdom; and it shall break in pieces and consume all these kingdoms" (Dan. 2: 44). And this breaking in pieces, together with the battle of the great day, are some of the events of this forty years of trouble; and synchronize with Rev. 17: 14, "These [ten kings] shall make war with the Lamb, and the Lamb shall overcome them." And thus the nations will

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be "bound for a thousand years" under the *real* Christ, as the dragon has been, in a very limited sense, under the antichrist.

By compareing Rev. 12: 9, and 20: 1, it will be seen that the "dragon *called* the Devil, and Satan," are the same in each; and the "*angel*" of Rev 20: with the great chain, who binds the dragon, represents the army of Christ, who subdue the nations and "rule them with a rod of iron." "To bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written. This honor hath all his saints" (Ps. 149: 8). "The saints shall judge the world" (1 Cor. 6: 2).

The binding of the dragon is a work of *time*, but will be consummated by the end of this forty years; for there, the "times of the Gentiles" end.

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MANNER OF THE COMING OF CHRIST.

There are two classes of Scripture in relation to the coming of Christ which seem contradictory; "Behold, I come as a thief;" and "Coming in all his glory."

A thief never comes with a "great sound of a trumpet;" but *secretly*. Christ went away quietly, and it was unknown by the *unbelieving;* and is to return "*in like manner* as they saw him go." He went into "the Holy Place" unglorified; and ten days after, the Holy Spirit was given: "The Holy Ghost was not yet given; because that Jesus was not yet glorified" (John 7: 39). And he comes back in like *manner*. This also agrees with the law; the high priest on the day of atonement *entered* the tabernacle unadorned with those glorious linen garments, covered with gold, and purple, and scarlet, and studded with twelve kinds of precious stones, "and made for beauty and for glory" (Exo. 28). These garments, put on after he entered, were to be worn only while in the holy place, and he was to "*leave them there*," when he came out (Lev. 16: 23). Thus he came out *unglorified*, as he went in; and it is thus Christ returns, for no part of the law will fail of a fulfilment. He did not go up to heaven in flaming fire; yet "He shall be revealed from heaven in flaming fire."

Again; His saints are sleeping in the dust of the earth. And yet we read of "The coming of our Lord Jesus Christ *with all his saints.*" "With ten thousand of his saints;" "The Lord my God shall come, and *all* thy saints with thee" (1 Thes 3: 13; Jude 14; Zach 14: 5). (Saint, means *Eloh-heem yeh-ray* (God-seed). And both in Hebrew and Greek means, the "holy ones;" those begotten by the Spirit and born of God; viz. Christ and his bride).

We also read of a period of time called the harvest: "The har-

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vest is the end of the world; and in the time of harvest" &c. (Matt. 13). Here we learn that the gathering of the saints is a part of the work of the harvest. And it is taught, in many places, that their resurrection occurs only at the coming of Christ. Hence, if he is to come to *harvest* the earth, to gather his saints; and is also to come '*with* all his saints;' there must be two parts or stages of his coming.

With this view, and it seems consistent, these two classes of Scripture become harmonious. He comes as a thief to harvest the earth, or gather his saints; and he comes openly, with all his saints, and every eye shall see him, after the harvest is ended.

If Christ comes in all his glory, on leaving the Holy Place, it would be in direct opposition to the teaching of the law; and it is "easier for heaven and earth to pass; than for one jot of the law to fail." The laying off of those glorious garments, and coming out, *as he went in*, was made a very prominent feature of the atonement. Hence I would ask the reader for his own sake, to be candid enough to admit there *may* be more in regard to the coming, than the one grand glorious outburst for which so many have looked.

The harvest is a definite period of time called "the end of the world." And the work of the harvest is of an entirely different nature from that of the gospel. One is sowing seed, the other, gathering fruit. One is done by men, the other, by Christ and the angels. And although both may be going on at the same time, still the work of harvest must have a definite beginning. And as tares and wheat are to grow together *until* the harvest, and the harvest is *the end of the world* [*aion*, age], it follows that when the harvest begins, a period called the end of the age, begins. And yet the living saints are not taken until near the end of the harvest. And as they are found in the mill, field, and bed, it is very evident the angels are invisible to them while gathering the tares; whether it be a longer or shorter period. And yet notwithstanding this, it is not out of character to suppose, as they are children of light, that the day of the Lord will not come on *them* unawares; but that by taking heed to the sure word of prophecy, they should know their whereabouts and time of visitation.

Because the *change* from mortality to immortality comes in a moment, it does not follow *all* the work of the harvest must be consummated in the same moment.

It is not our object now to show the length of the harvest; but simply that there *is* such a time, and that it is to transpire during the mortality of the saints. And that while Christ and the angels are doing the work of this gospel harvest the world will be ignorant of what is going on; and the church, still walking

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by faith, will know the time of visitation only by the evidences drawn from the Scriptures.

Is it possible that a *christian* will let prejudice, or preconceived opinion keep him from an investigation from a purely Bible standpoint, of so important a subject? *Nominal* christians will. And the *first* house of Israel stumbled over this very stumbling stone, viz. the fulfilment of Scriptures in relation to the coming of Christ, in a manner they did not anticipate. And I am satisfied that you, who now hold this paper, if you are not *already interested*, whether you are a Presbyterian, Methodist, Baptist, Adventist, Catholic, or what not; as you are part of the Laodicean church (Rev. 3: 14), think that you are rich, in a spiritual sense, and will not give these things a fair investigation. Many are called, few are chosen. If you are not one of the chosen, *some* excuse will be found; for it is certain to come upon all the world as a snare; while "ye, brethren, are not in darkness that that day should overtake you as a thief." The Bible so clearly teaches that the mass of the christian world, and especially the *leaders*, will stumble, that it cannot be otherwise.

"Coming," often means *presence;* "What shall be the sign of thy coming, and of the (harvest) end of the world" (Matt. 24: 3). This word in the above text, is [*parousia*], and means *presence.* It occurs in 2 Cor. 10: 10; "For his letters are powerful, but his bodily presence [*parousia*] is weak." And in Phil. 2: 12; "As ye have always obeyed, not as in my *parousia* only, but now much more in my absence." And 2 Peter 3: 4, in the *Emphatic Diaglott* reads, "Knowing this first, that in the last of the DAYS scoffers will come with scoffing, . . and saying, Where is the *promise* of his PRESENCE? For from the time the fathers fell asleep all things continue in this way from the beginning."

No one would be so simple as to ask for a *promise* of his *coming;* the Bible is full of such promises; and we should point to John 14: 3, "If I go and prepare a place for you I will come again;" or to Acts 1: 11, "This same Jesus shall so come, in like manner as ye have seen him go." They might not *believe* in the promise of his coming, but they do not ask, where is there such a promise. But there are scoffers not far from *you*, who ask, with a sneer, Where is there a promise of his *presence* while as yet all things continue as they were from the beginning. And this is just what so many are offended at, *because* we teach the presence of Christ, while as yet 'all things continue as they were.' And you would perhaps like to know where this promise is found. I will answer you. Matt. 24: 37 is one of these promises: "But as the days of Noe were, so shall also the *parousia* [presence] of the Son of man be." They were eating and drinking, plant-

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ing and building, marrying, and giving in marriage, as they had been from the beginning, and knew not [until the *flood* came.]

They *did* know, when the *flood* came; and they will now know when every eye shall behold him. But his *parousia* is nowhere compared to the flood, but "to the days of Noe," "the days that were before the flood," while the ark was preparing (1 Peter 3: 20); while everything continued as from the beginning.

"And as it was in the days of Noe, so shall it also be *in the days* of the Son of man" (Luke 17: 26). In the days of Noah, they were planting and building and *knew* not. If he indeed comes to reap the earth and gather the fruit, before he comes with all his golden grain, you can see how the above can be true, and the harvest end before the world will know any thing of it; and how his *parousia*, or "the days of the Son of man," can be compared to the *days of Noah;* while they were planting and building. The days of the Son of man, is "the *time of harvest;* the time in which *he* is preparing for the destruction now coming; when he will tread the winepress alone.

The above being true, you can see that a time *must* come when we shall be *in the time of harvest* and the angels gathering the "children of the wicked one" into organizations; while yet the "children of the kingdom" are about their business in the field and mill. And that time has already commenced, the harvest, or end of the *aion* [age] began on the tenth day of the seventh month [illegible]. And this "time of harvest," measures three and a half years. If you ask how we know this, I answer, by taking heed "to the sure word of prophecy, which shines as a light in a dark place."

If *you* desire to investigate, take some steps to that end; either obtain and read *all the evidences;* or come out from organized "*bundles*," which are endeavoring to separate you from *present truth*, and hear each one for himself. But if you have no desire; no drawing of the Spirit, that will enable you to "search, as men search for hid treasures;" and feel spiritually "rich," and that you *now* have all that is necessary, and "have *need* of nothing;" I counsel you to buy eyesalve; least "*that day* come upon you *unawares.*"

"Ye *brethren* are not in darkness that that day should overtake *you* as a thief." But ye scoffers, who say "where is the promise of his presence? for all things continue as they were from the beginning," *are* in darkness; even though you have the Round Lake *sanctification*, or from any *other* cause, feel that you are "rich, and increased in goods, have need of nothing."

The test of true brotherhood in Christ, is not *feeling*, or *profession;* but walking in the light of present truth. And wheth-

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er we are *now* in the time of harvest, or it does not come for ten thousand years, when it *does* come; when this transition period that is to separate the tares and wheat, and usher in the destruction of the day of the Lord, *does* come, the *true* church will be in the light on that particular subject, and all others in darkness. Else 1 Thes. 5: 1–5, has no apparent meaning.

This harvest message is the natural outcome of the parable of the ten virgins; and they that are ready will go in before the others know anything more than that he is near. And believeing him *near*, in the immediate future, as so many do; with no definite knowledge on the subject; will help you as it helped the first house of Israel, when their rabbies taught that the time of his coming drew near, "and all men were in expectation." And they continued to think it near, until their destruction came.

They looked for him to come out of Bethlehem. But the angel of the Lord turned him aside to Nazareth, that he might be called a Nazarene. You are looking for him, not as he went, but in all his glory. Be carful you do not stumble because he comes as he went away, and harvests the earth *before* he makes the open manifestations for which you look; and when too late, you find "the harvest is past, and the summer is ended, and you are not saved." And yourself with the class represented in Matt. 25: 11: "*Afterwards* came also the other virgins, saying, Lord, Lord, open to us."

Christ appeared in various forms, and on various occasions, during the forty days after his resurrection, because he wanted witnesses that he had risen. But when he would "vanish out of their sight," they could not follow, or trace his locality. But *now* he has a work to do *alone*, and requires no eye witnesses: "I have trodden the winepress *alone;* and of the people, there were none with me." During that forty days he did appear in the secret chamber, "the doors being shut." He also appeared in the wilds of Galilee "and *there* shall ye see him." But *now*, "if they shall say unto you, behold, he is in the secret chamber, believe it not; behold, he is in the desert, go not forth." Then he required witnesses; *now* he will have none: "The days will come when ye shall desire to see one of the days of the Son of man, and ye *shall not see*" (Luke 17: 22): "For as the lightning that cometh out of the east, and shineth even unto the west; so shall also the *presence* of the Son of man be" (Matt. 24: 27). And Luke 17: 24, supports the same rendering; "For as the lightning &c. so shall the *Son of man be, in his day.*"

Spiritual bodies are represented as *shining* as the lightning: "I beheld Satan as lightning, fall from heaven" (Luke 10: 18). "His countenance was like lightning" (Matt. 28: 3). "His face

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as the appearance of lightning" (Dan. 10: 6). "And last of all he was seen of me also" (1 Cor. 15: 8). When Paul saw him the *shining* was so bright that his sight was destroyed; and yet "the men that journed with him saw no man." The chariots of fire, and horses of fire round about Elisha were not seen by his servant. And because during the "days of the Son of man," Christ is to be here in his *spiritual* body, to gather his own; instead of proving that mortals will see him, proves *exactly the contrary*. For although spiritual bodies are represented as shining like the lightning; and, perhaps, moving as the lightning; still no mortal ever saw a *glorified* spiritual body, without a miricle. Nor indeed one that was *not* glorified. No sinful man will ever see him "as *he is*," for "Without holiness no man can see the Lord." And yet he is to reveal himself to the world "in flaming fire," and in various ways. "But *we* shall be *like him*, for *we* shall see him *as he is*."

"He shall descend from heaven with a shout, with the voice of the archangel and the trump of God."

The trumpets all have "voices" (see Rev 8: 13). And the *noise*, *shout*, *voices*, *trumpets*, &c. connected with the coming of Christ, and the closing work of the gospel, are *events*, and *not* literal noise, or metallic trumpets as under the law. "Set ye up a standard in the land, blow the trumpet among the nations" (Jer. 51: 27), does not mean metallic trumpets. And to suppose that Christ and the angels are to get up an exhibition of that character, is simply childish. The angelic movements under the sevnth trumpet, are as noiseless as they have been under the other *six* trumpets; or, as were the hosts that surrounded Elisha.

The way is narrow; even the *warnings* of Christ, and some of the sayings of Paul are "hard to be understood," as Peter says; and are *designed* as stumbling blocks.

Knowing the *time* is perhaps of no inportance in *itself*, but walking in the light is *all* important; and if you are *in the light* you *will* know. "The wise shall understand;" and the *Ecclesia* will know the time of their "visitation," whatever your teachers, who are themselves in darknes may say to the contrary. "Take heed least *your* hearts be overcharged with the cares of this life, and so that day come upon *you unawares*."

"The Bridegroom came, and they that were ready went in with him to the marriage, and the door was shut." Nowhere in the Bible is there a hint that the world, or the foolish virgins, will behold the meeting of the Bridegroom and his chosen. They are taken away noiselessly and by unseen hands, during the harvest, and will be visible, only when "The Lord cometh with ten thousand of his saints, to execute judgment upon all."

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SAINT, *and* ANGEL.

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The word translated angel, in the Greek is, [*angelos*); and the word for saint, is [*hagios*] The literal for angelos, is *messenger*. And for hagios, [*holy*, or *holy-one*].

In the Hebrew, the word used for angel, is [*mal-ahch*]; the lit. of which, is *messenger*. And the word for saint, is [*ghah--seed*]; the lit. of which is *God-seed*. When used as an adj. the word saint, is [*kah-dohsh*]; lit. *holy;* and is then applied to things as well as persons. Angel always means *messenger;* and the character of the angel depends on whose angel he is. If it is an angel of the Lord, it is generally so stated; or if it is the Devil's angel, we are informed of that fact, The same word is used when speaking of the *messenger* of Samuel, Saul, Hiram, &c. But the words for saint, *God-seed*, or the *holy* ones, applied to persons, always refers to *Christ*, or those who are Christ's; that is, those who "are counted for the seed. "Neither wilt thou suffer thine Holy One (*ghah-seed*, saint) to see corruption, Ps. 16: 10). "Gather ye my (*ghah-seed*) saints together; those that have made a covenant with me by sacrifice," (Ps. 50: 5). Again: the word saint when used as an adj. is [*kah-dohsh*]; thus, "Despised the word of the Holy One [*kah-dohsh*, saint] of Israel," (Isa. 5: 24). "And the Lord my God shall come, and all the [*kah-dohsh*] saints with thee, (Zech- 14: 5).

There is not a single instance either in the Old, or New Testament, of any word used for angel, being translated saint, or *vice-versa;* unless it be assumed that the two "saints," of Dan. 8: 13, were angels. But as the word [*kah-dohsh*] saint, and not [*mal--ahch*] angel, is used; Enoch and Elijah are suggested. Hence, his appearing "with all his *saints*," means with "the church of the firstborn." "And when He shall appear, we shall *appear with* him." Therefore, he will not be visible until the "harvest is past," "and his saints, who have made a covenant with him by sacrifice," are gathered together unto him. And the Scriptural evidence that we are *now* in this "time of harvest," is so abundent that those who are *investigating* this subject, "can lift up their heads, and look up; knowing their redemption draweth nigh."

"*Coming*," in Matt. 24: 3, 27, 37, 39; and 2 Pet, 3: 4, is (*Parousia*), and means presence; and is so rendered in the Emphatic Diagiott: "What shall be the sign of thy *presence* and of the end of the world"? Aud the answer is, verse 37, "As the days of Noe, so shall also the *presence* of the Son of man be." Compare also Luke 17; 26.

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THE WORLD TO COME.

Shall we know each other there?

What is the future of the redeemed? and how are they to pass the days and years of forever? Is there no clue to the mystery? Has God indeed left us in darkness, with only a vague undefined hope? No other subject has so deeply interested mankind in all ages, as this of the future life. Both language and song have been exhausted in describing its imaginary joys:—

"We speak of the realms of the blest;
Of that country so bright and so fair;
And oft are its glories confest:
But what must it be to be there"?

The Indian loves to meditate of the happy hunting ground, where the boundless woodland and broad prairies shall teem with deer and bison. The Mohammedan, of a paradise of love and sensual delight. The Buddhist, of perfect rest; a heaven where he will be absorbed into Deity, and remain passionless, inactive, and inexpressibly happy. But the Christian world is divided; one part believe they are to bask in the immediate presence of God, where "there is fulness of joy;" but have no definite idea of their occupation; hence *their* heaven approximates somewhat nearly to that of the Buddhist: perfect, but undefined happiness.

The other part of christendom, including Pre-millennialists, Age-to-come believers, and all classes of Adventists, believe in an *gric ultur l* heaven, where "the righteous shall inherit the *land*, and dwell therein forever." And the desert blossom as the rose; and instead of the thistle shall come up the myrtle; and instead of the thorn, shall come up the fir tree and box tree, to beautify the place of his sanctuary. They also expect to build houses, and inhabit them; plant vineyards, and eat the fruit of them, and long enjoy the works of their hands (Isa. 65: 17–25).

These approximate in principle more nearly to the red man's heaven. Who, being a race of hunters, believe in a *heaven* where all the difficulties and dangers of the chase will be forever banished. The Christian, being, in the main, an agricultural race, look for a heaven where thorns and thistles and drought and all the effects of the curse will be removed, and every man permitted "to sit under his own vine and fig tree, with nothing to hurt or destroy."

Thus we find the religions of the world divided into two distinct classes; the one teaching a spiritual, the other a temporal,

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or material heaven. And there is much in the Bible which favors both. The prophets clearly foretell a material heaven, and a high state of agriculture for mankind in the millennial age. There is to be "a restitution of all things" (Acts 3: 19). And "As in Adam all die, so in Christ shall all be made alive, but every man in his own order." And in the restitution, all nations will enjoy to some extent, their own ideas of heaven. To illustrate: There is a distinct promise for the Sodomites, every one of whom were destroyed, that they shall be restored to "their former estate," and given to Judah for daughters by another covenant. (See Ezek. 16: 51–61). But in the restitution, the "curse" being removed, the *evil* of their former estate will not be. Hence they will enjoy, as "daughters of Judah," the highest degree of happiness they are capable of appreciating. So in the restitution of *all* things, the Indian will be restored to *his* former condition, without the evil; and thus enjoy to some extent, his expected happy hunting grounds. Presented in just this way; this may seem like a strange doctrine; but a *restitution* of all things is clearly promised, and is accepted by fully one half of the Protestant church.

As "there is no knowledge in the grave whither thou goest;" "and that very day, his thoughts perish;" all nations will come up in the restitution, with the same ideas they had in this life; and at first, know nothing more than they knew at the moment they fell asleep. Hence, they will commence with all the habits, good and bad, with which they left this life; and will require to be *ruled* "with a rod of iron," until they shall "all know the Lord, from the least to the greatest;" for God has sworn, "As I live, saith the Lord, Every knee shall bow to me, and every tongue confess to God." Hence, from the Jewish nation, who are promised a restitution to Palestine, down to the lowest Hotentot, they will, in the restitution, each and all realize to some extent, their highest ideas of happiness and heaven.

But there is a *kingdom* of heaven, and a "little flock" who are to inherit it, and become "as the angels of God, neither can they die any more." And although "we trust in the living God who is the Saviour of all men, *specially* of those that *believe*" (1 Tim. 4: 10); yet this special salvation to immortality was not understood, or taught, under the Jewish economy; "but is *now* made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1: 10). These are they of whom it is written, "And hast made us unto our God kings

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and priests, and we shall reign on the earth" (Rev. 5: 10). For the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; and all peoples, and nations, and languages, shall serve and obey (Dan. 7). It is to *this* class in the world to come, and not the nations in the *flesh*, to which our question refers. Shall *we* know each other there?

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3: 2).

This seems at first to shut out all inquiry, "it doth not yet appear what we shall be;" but there is another part of this text, "we know that when he shall appear, we shall be like him." Hence, all that is revealed of *him*, is just so much revealed of *our* future.

"Supposing him to be the gardener, she said unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him and I will take him away. Jesus said unto her, Mary. She turned herself and said unto him, Rabboni."

Did Jesus know Mary, and Peter, and John? Then we shall know *our* Marys, and *our* brother John. For we shall be like him; "and know as we are known."

"But as it is written, Eye hath not seen, nor ear heard, neither hath entered the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2: 9). Does this make the case doubtful? Read on, "But God hath revealed them unto us by his Spirit, which searcheth all things, yea, the deep things of God, . . that we might *know* the things that are freely given us of God" (verses 10, 12). Here is a certainty that what we wish to know is *revealed;* "and those things which are revealed, belong unto us and to our children forever."

Now comes the question, How shall we find it? for truth is hid, and must be found by searching "as for silver." The next verse answers: "Which things also we speak [the things which are freely given us of God], not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, *comparing spiritual things with spiritual.*" Here is the rule; and we are about to apply it; that is, to compare what is revealed of Christ and the angels, with the risen saint; of whom it is written, "Sown a natural body; raised a spiritual body." But let me say, if the reader has traditions so sacred to him that he is already determined to oppose every new idea suggested; and is alarmed lest our course should lead to spiritualism, or some dreadful thing he has not

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heretofore believed, he had better lay this aside and read no more. For we shall not only accept all the Bible teaches *directly*, but all that can be *fairly deduced* from the movements and manifestations of both *good* and *evil* spiritual beings; notwithstanding it may carry us so far as to put to shame all present spiritual manifestations, and develop facts of the future life of the saints, unparalleled by the golden dreams of Eastern genii and fairy lands—Things beyond what the eye hath seen, the ear heard, or the heart of man conceived.

Did the genii of the lamp supply the table at Bagdad with the choices wines? So Christ supplied the table at Cana of Galilee. Was Alladden transported by invisible hands to the palace of the king? So Paul was caught away to the third heaven. Did the genii enable Alladden to bind the prince of Persia with cords of hemp? So Christ says, "He that keepeth my works unto the end, to him will I give power over the nations;" and Ps. 149: 8, adds, "To bind their kings with chains, and their nobles with fetters of iron; this honor hath all his saints." All that Christ or the angles have done on earth, are but foot-prints in a shining pathway in which the glorified will walk. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father."

Very little is known of the nature of a spiritual body, "It doth not yet appear what we shall be." But we know many things they have done, and which, by comparing spiritual things with spiritual, we know the saints will do. Spiritual beings can appear as a flame of fire, "Who maketh his angels spirits, and his ministers a flame of fire," (Ps, 104: 4; Heb. 1: 7). "And the angel of the Lord appeard unto him in a flame of fire out of the midst of the bush," (Exo. 3: 2). Christ also is to be revealed to the world, in flaming fire. "And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof, (2 Kings 2: 12).

They can be as the lightning; "His countenance was as lightning," (Matt. 28: 3). See also Dan. 10: 6. "For as the lightning that lighteneth out of the one part under heaven shineth to the other part under heaven, so shall also the Son of man *be in his day*, or days." This word [*heemera*] *day*, is the same in ver. 26, "As it was in the days of Noe, so shall it be also in the *heemera* [day, days, or *time*] of the Son of man." Hence, notwithstanding Christ is to be "as the lightning," in his day, or days;

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yet it is to be "as it was in the days of Noe," when they planted, and builded, and *knew not.*

The appearing as fire, lightning, &c. seems to be their own peculiar glory, as they actually are; and as *we* shall see them when we are made like them; but as the world will never see them. A full description of this glorified, or spiritual body, is given in Dan. 10: 5, 6; and Rev. 1; 12–15; "Then I lifted up my eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude. And there remained no strength in me; for my comliness was turned in me into corruption, A similar description is given of Christ's glorious body, in Rev. 1: and when this corruption shall put on incorruption, we shall see him as he is, "for we shall be like him." But the spiritual body, though shining "above the brightness of the firmament," cannot be seen by mortals without a special revelation; as is proven by numerous instances where they have been present: "And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw; and, behold, the mountain was full of horses of fire, and chariots of fire roundabout Elisha," (2 Kings 6: 17). "Are they not all ministering spirits, sent forth to minister to them that shall be heirs of salvation," (Heb. 1: 7)? [O what lack of faith in the church!] "Nevertheless when the Son of man cometh, shall he find faith on the earth"? Also in the case of Daniel, the men that were with him "saw not the vision." And although Jesus appeard in his present glorious body to Saul, it hurt the eyes of no one else; for "the men that journeyed with me saw no man." And Christ is to be, not as he was in the flesh, but "as the lightning that shineth, &c. so shall the Son of man *be in his day*, or *days*," (Luke 17: 24). And men are to continue to eat, drink, and marry, and know not, even as they did in the days of Noah, and Lot. "As it was in the days of Noe, so shall it be also, in the days of the Son of man." And although there is overwhealming proof from the Bible, and given in these pages, that we are now in the 'harvest,' or end of the world; and that Christ has actually come in *person*, but will not be *manifested* until the harvest is passed; yet so strong are old thelogical ideas, that the nominal church, and especially those who have thought the most of these things, and are, therefore, thoroughly indoctrinated into the false idea that his *parousia*, [presence], begins with the *open* manifestations, instead of thus ending, are sure to stumble and be snared.

Spiritual beings can appear as common men with fleshly bodies, as did Christ, after his resurrection; and as angels have always done when, instead of appearing in their actual glory, they have appeared as common men. Compare Dan. 9: 21, and 10: 6.

They will, when appearing under a *vail of flesh*, eat and drink the food of men:—"And while they yet believed not for joy, and wonder, He said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of a honeycomb. And He took it, and did eat before them," (Luke 24; 42). And so it was with the

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Lord, and the two angels:–And Sarah hasted and set before them butter, and milk, and the dressed calf, and the cakes; and they did eat and talked with Abraham, (Gen. 19: 3).

They will be able to transport themselves from place to place independent of physical laws:—"The same day, at evening, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst" (John 20: 19). "And after eight days, again his disciples were within, then came Jesus, the doors being shut, and stood in their midst, and said, Peace be unto you" (verse 26). "And their eyes were opened. and they knew him, and he vanished out of their sight" (Luke 24: 31).

Such language was never applied to the movements of Jesus before his crucifixion, and is used only in speaking of spiritual beings. When the Lord and the angels appeared to Abraham: He lifted up his eyes and looked, and, lo, three men *stood* by him." He did not see them *coming*, but, apparently, it was just there, at his side, they took on a visible form.

We also learn in other places, that shut doors, or prison walls, are no barrier to spiritual beings. When the angel appeared to Peter, nothing is said of the prison being opened; but as Peter came *out*, "The iron gate that leadeth unto the city opened to them of its own accord" (Acts 12: 10). Hence, even if doors *had* to be opened for them, and can be made to open and shut of their own accord, they could not obstruct their movements.

What is contrary to physical law, is called miraculous; but these very miracles may be in strict accordance with the laws of spiritual life. At least Christ and the angels exercised such power before his ascension to "My Father, and your Father; my God, and your God." And "the works that I do shall ye do also; and greater works than these shall ye do, because I go to my Father."

I suppose the reader begins to think this is spiritualism; and so it is, real Bible spiritualism; a glimps at the inner life of what is in reserve for the glorified saint when this mortal shall have put on immortality; which God has revealed by his Spirit; not in *words* which man's wisdom teacheth, but which the Holy Ghost teacheth, not by prophecy, nor by *expining* unfulfilled prophecy, but by *comparing* spiritual thing with spiritual.

Then you may ask, How does Bible spiritualism differ from the popular spiritualism of the day?

Modern spiritualism, like modern theology, teaches that all men become spiritual beings at death. While the Bible teaches that one must be *born* of the Spirit, in order to become a spirit,

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ual being:—"That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit" (John 3: 6). If the soul of the natural man is born of the flesh, it has no claim to a spiritual life. If it is born of the Spirit, it will "inherit the kingdom of God;" for there are but the two kinds of births. Hence, unless a man is born again, he can never become a spiritual being. And it is only *spiritual* beings who can materialize themselves; since all others are *already* materialized.

Again:—The Bible teaches that after death, man "*sleeps*" until the resurrection; and that such as are to become spiritual beings, are "sown a natural body; raised a spiritual body" (1 Cor. 15: 44)). Hence, it is only after the "redemption of the body," the "manifestation of these sons of God" is due (Rom, 8: 19-23). And in the resurrection, these become "as the angels of God" (Matt. 22: 30). Therefore only angels, or those who, in the resurrection, are made *like* them, exist as spiritual beings. Modern spiritual manifestation is therefore the work of *angels*. But as they *claim* it to be the work of deceased humanity, they are lying, or fallen, angels; and are, therefore, *counterfeits*, and bear the same relation to Bible spiritualism that Jannes and Jambres did to Moses, "but they shall procede no further: for their folly shall be manifest unto all men, even as *theirs* also was" (2 Tim. 3: 9). For when the counterfeit is compared with what is revealed of the genuine, its false character can be made apparent to all.

"And the angels that kept not their first estate, but left their own habitation, he hath reserved in everlasting [age lasting] chains under darkness, unto the judgment of the great day" (Jude 6). "God spared not the angels that sinned, but cast them down to [*tartaroo*] hell;—*literally, the lower atmosphere;* hence the Devil is called "the prince of the power of the air;,'—and delivered them into chains of darkness, to be reserved unto judgment" (2 Peter 2: 4).

Angels, or spiritual beings, have the power to appear in different forms, as has been shown. Hence, these fallen angels *can* appear in the form and character of any person they choose to represent, as easily as Christ could appear as a gardener, stranger, or with pierced hands and side.

That these spirits who claim to represent deceased humanity, are "reserved under chains of darkness," they *themselves* admit. *Darkness* is the first and foremost condition of all their manifestations, nor can they endure the full glare of a tallow candle, even though placed in the further corner of the room. God has placed them under this one restriction of darkness.

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It is useless to deny their wonderful developments. And that they do now materialize themselves, and appear in the actual likeness of the person they choose to represent, is placed beyond all reasonable doubt by the testimony of numerous and creditable eye witnesses. And that they will yet do still more wonderful things, as claimed by their votaries, we cannot doubt. That they may yet eat and drink, and thus actually consume food of man, is not at all improbable. Angels of *light* have so done in former dispensations; and after the *resurrection*, the saints will thus manifest themselves. Hence, there is one and only one absolute test by which to determine their true character,

That they are *spirits*, all admit; and some of them *claim* to be *good* spirits; but, "by their fruits ye shall know them." Ask a fish if it is a creature of the air, or of the water. And if it had the gift of language, and should claim to be a bird of paradise; you have only to take it out of its element, to discover the fraud. "*Try* the spirits"! Throw back the shutters, open the doors; let in the clear light of day; and if they are spirits of light, your *seance* will not be disturbed. The angels of light appeared to Abraham "as he sat in the door of his tent, in the *heat of the day*." But if they *are* the spirits God has reserved under chains of darkness, they will be compelled to retreat from the light, even as vermin slink into holes under similar circumstances.

No rational human being, except their deeds are evil, can desire the fellowship of spirits of darkness. They are obliged to have *some* light by which moving objects can be discerned, as a necessity to the spectators, we know; and so is a fish obliged to have some air; but the line of demarcation between *their* element, and the light, is clearly defined; and no one need any longer be deceived, unless they *love* to be led captive by spirits of darkness; for just in proportion to the amount of light, their power of materialization is diminished.

To say you do not *believe* these are fallen angels, does not help the matter; you *know* they are of the darkness; and that darkness is twin to evil; and that all the foul spirits of earth seek its cover. And that no respectable person likes to be found in these dens of darkness; or with the literature that comes from such a fountain.

As it is a God-given rule to *compare* what is known of angels and spiritual things, in order to *know* what he has in store for the saints, we gather, from all of the above, first; that in filling the office of "kings and priests, and reigning on the earth;" the saints will be and appear on all ordinary occasions, just like human beings in the flesh. That they will eat, drink, and *sleep*.

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At least they will rest, even as God rested: "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a twoedged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor hath all his saints. Praise ye the Lord" (Ps. 149: 5–9).

In these manifestations if they take on a real body of flesh, eating and drinking is either a necessity, or a pleasure. For in those cases where Christ or angels have thus *materialized* themselves, and so remained for a considerable time, they have eat and drank; otherwise they have not. Witness the case of Gabriel's appearing to Daniel, to Zacharias, and to Mary. Also that of Manoah:—"And the angel of the Lord said, Though thou detain me I will not eat of thy bread. . . . And the angel did wondrously. For it came to pass, when the flame went up from off the altar, that the angel of the Lord ascended in the flame of the altar" (Judges 13:16–20). Hence, there is no reason why resting on their *beds* may not be either a necessity, or pleasure. The above text clearly places the saint in *glory*, and at the time he is prepared to execute judgment on the nations, when he is called upon to "sing aloud upon his bed." Hence, it appears their life and enjoyments, are in many respects, to be similar to those in the *mortal* state. All this, including their power to take on, or put off a body of flesh, is no more wonderful than is the change itself from mortality to immortality, which occurs "in a moment, in the twinkling of an eye, at the last trump." And as angels can materialize themselves, or pass off in a flame of fire; we know the saints will do these things; for in the resurrection, they are to be "as the angels of God."

The execution of "vengeance," [chastisement] upon the heathen, and judgment upon the people &c. is explained by the apostle, and also by Christ. "The saints shall judge the world" (1 Cor. 6: 2). "He that keepeth my works unto the end, to him will I give power over the nations; and he shall *rule* them with a rod of iron: as the vessels of a potter shall they be broken to shivers; even as I have received of my Father" (Rev. 2: 26).

With the myriads of ignorant, and barbarous heathen, who have gone down to the grave with life-long habits of fierce passion and deep degradation, all of whom are coming up just as they fell asleep, for "there is no knowledge in the grave whither thou goest:" they will require to be "ruled with a rod of iron"

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until they learn to know the Lord, Also, in the "restitution of all things," the nations will have to be reorganized; and present governments and nationalities will be dashed in pieces:—"Ask of me, and I shall give thee the heathen for thine *inheritance*, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel" (Ps. 2:). "And in the days of these kings [the divided Roman-empire] shall the God of heaven set up a kingdom, and it shall break in pieces and consume all these kingdoms" (Dan. 2: 44).

The saints, who are to be kings and priests, and *reign* on the earth, will not be ghosts or phantoms, but when they choose to appear under a "vail" of flesh, will walk the earth in the light of day, *appearing* like mortals, but with a mysterious power, that could hurl destruction on an opposing host, even as the angel of the Lord overthrew an hundred and four-score thousand Syrians, as they lay encamped by deep Galilee. This will indeed be having "power over the nations; to bind their kings with chains, and their nobles with fetters of iron."

The "manifestation of the sons of God," and the judgment on the nations, is not till the resurrection: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . And not only they, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body," (Rom. 8:). The creature [*ktisis*], is the same as in Mark 16: 15, "Preach the gospel to every *creature;*" and means *man in the flesh*, not cattle, as some explain it. It is *then*, in the age, or *world* to come, that the creature will come to the saving knowledge of the truth:-"Because the creature [*ktisis*] itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God, (verse 21).

How shall they be clothed? "And entering into the sepulchre they saw a young man sitting on the right side, clothed in a long white garment." And of the angel who rolled away the stone, it is said, "His raiment was white as snow." Daniel saw one "clothed in linen, and his loins girded with fine gold of Uphaz." Christ also, was seen by John, clothed with a garment down to the foot, and girt with a golden girdle. And on the mount of transfiguration his raiment became shining, exceedingly; white as snow; so as no fuller on earth can white them. Then the saints will not only require food. but raiment; how are they to be supplied? How did Christ get the gardener's suit in which he appeard to Mary? He left those in which his earthly body had been wraped, carefully folded up in the sepulchre:—"Take no thought what ye shall eat, or what ye shall drink; or wherewithal ye shall be clothed. But seek first the kingdom of God, and his righteousness; and all these things shall be added unto you." When Christ wanted wine, he could say, Let there be wine. When he wanted a fire, and coals, and fish laid thereon, and bread; he spake, and it was done. "And without him was nothing made that was made," "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

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Some have supposed, from Isa. 65: 21, that the saints; those who, having received Christ, with him become heirs of *all things*, and kings and priests of the Most High; are to "build houses, plant vineyards, and long enjoy the *work* of their hands." Even the genii of the wonderful lamp was better than that. Alladden could have *wine* without "*panting* vineyards;" and the choicest viands for his table; and even a richly furnished palace, built by unseen hands, in a single night. And think you the heart of man has conceived *better things* than what God has laid up for them that love him? Think of Gabriel, with saw and chisel, framing a house; Michael, setting out grape vines; and, [be it spoken with reverence], "our Elder Brother" doing the heavier spading.

That *such* is the heaven for the glorified saints, is believed by the half of christendom. A heaven no better than is promised the *Jew* in the flesh. "The earth was made for *man*," and the meek shall inherit it; but the *s ints*, the *Eloheem seed*, although they possess the *kingdom* under the whole heaven, look for an "inheritance incorruptible, undefiled; reserved in heaven; ready to be revealed in the last time."

"If ye had faith as a grain of mustard seed, ye might say to this mountain, Be thou removed, and cast into the sea; and it should be done," even now in this life. "Seek first the kingdom of God, and all *these things* shall be added." *Christ* has prepared them:—"In my Father's house are many mansions; if it were not so I would have told you; I go to prepare a place for you." These, are among "the things which are freely given us of God."

Shall we retain our *human* feelings, so as to mingle, to all appearance as one of themselves, with the sons and daughters of earth; who are thus to be led to a holier and higher destiny?

When Mary arrived at the sepulchre the two angels say unto her, "Woman, Why weepest thou? She said unto them, Because they have taken away my Lord, and I know not where they have laid him. And turning herself, she saw Jesus standing by her; and knew not that it was Jesus. And he saith unto her, Woman, Why weepest thou"? as though he knew not the slightest cause for her tears. But Mary, too full to answer, and yet strong in her love and grief, felt that no task was too hard for her, burst out with, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

Again; with the two on their way to Emmaus, Christ acts the stranger:—"What manner of communications are these that ye have one with another as ye walk, and are sad"? So they explain all about one Jesus of Nazareth, which was a prophet, mighty

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indeed before God and man; and how the Jews had put him to death; and that this was the third day since these things occurred. Jesus all the while gravely listening, to learn the particulars. "And they drew nigh unto the village, whither they went, and he made as though he would have gone further. But they constrained him, saying, Abide with us; for the day is far spent: and he went in to tarry with them" (Luke 24: 28).

Why was this, unless for our instruction? The deep things of God, taught by the Spirit; are often found revealed, not in words, which men's wisdom teacheth; but which the Spirit teacheth, comparing spiritual things with spiritual.

Even as Christ passed from this to another world, and angels have come and gone; so too the saints shall traverse space, and pass with lightning speed from star to star; or walk the earth as mortals:—"They shall mount up as eagles; they shall run and not weary; they shall walk and not faint."

These few facts drawn from the many spiritual things revealed, are enough for us to gather a general idea of what our future is to be. "And hast made us unto our God kings and priests, and we shall reign on the earth." Hence, if you are one of "the called, and chosen, and faithful;" it will be your work, not only to *rule* the nations, and enforce obedience to divine law, as *kings*; but to exercise the gentler office of "*priests* of the Most High God." But in your ministration to mankind, whether as judge —"The saints shall judge the world"—or as friend, companion, and guide:—even as God was the friend of Abraham—your actions will no more be clogged with the imperfections of mortality. If you *now* possessed such power it would make you miserable; you would be continually fearful least you might err in judgment; "but then you will know, as you are known;" and like the Saviour, "need not that any one should tell you what is in man;" hence, you will act with decision and judgment.

You can be visible as an ordinary mortal; or you can be present, and remain invisible. You can transport yourself from place to place independent of physical obstructions. Thus all secrets will be laid open to your personal investigation. You can enjoy social intercourse with friends, parents, or the children you have left; with power not only to comfort, but to protect. And in this time of trouble, now coming on the earth; "though pestilence walketh in darkness, and destruction wasteth at noonday;" "no plague shall come nigh *thy* dwelling; only with thine eyes shalt thou behold, and see the reward of the wocked." You shall drink (Matt. 26: 29) of the fruit of the vine, and yet plant no

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vineyards. You shall have mansions on the banks of a river margined by fruits of gold, and whispering myrtles. And walk in the light of skies as cloudless, save with here and there a roseate hue, as, through the years of forever, shall be the tablet of your own heart' (Rev. 22; Isa- 66: 13). You shall but call, "Nay before they call, I will answer," and every desire shall be satisfied. You can speak, and it will be done; command, and it will stand fast. "This honor have all his saints; Praise ye the Lord."

These are the things; and this a glimps of what is in store for the body of Christ; the *Ecclesia*, who inherit the kingdom.

—o—

THE KINGDOM OF GOD:
Will it be seen by mortals?

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation, [or margin] outward show; neither shall they say, Lo here, or, lo there! For, behold, the kingdom of God is within [or, margin] *among* you, (Luke 17: 20).

Every where in the Bible, the *Church*, or people of God, represent the *kingdom* of God: "And ye shall be unto me a kingdom of priests, and a holy nation," (Exo. 19: 6). And this promise to the typical Israel and kingdom; is to be fulfilled to the *true* children of the kingdom;-"And hast made us unto our God kings and priests; and we shall reign on the earth," (Rev. 5: 10),

A complete kingdom is an organized power. The gospel church is not complete, and yet Christ makes it represent the kingdom, in all his parables. But it *only* represents it; and not until it shall be glorified, will it really be a kingdom in the fell sense.

Land may be an element of an earthly kingdom; but nothing that is of the earth, earthy; will ever be an element of the "heavenly kingdom." Its *locality* will be a spiritual or heavenly City. And, although the saints who compose the kingdom, will be *among* them, still the world will not be able to point to any locality, or say Lo here, or lo there is the kingdom of God.

The kingdom of heaven [or church], is now likened to a net in which are fish, both good and bad. Also to tares and wheat; wise and foolish virgins; &c. And in the harvest, he will gather out of his kingdom all things that offend; and them which do iniquity; and cast them into a furnace of fire. Then shall the righteous shine forth as the sun. That is the church will then be glorified; and the kingdom *organized*, or set up. (Compare Matt. 13: 28—43; and Dan. 2: 44. And as the nations are now subject to the spiritual powers and rulers of the darkness of this world; so in the world (age) to come, all peoples and nations under the whole heavens, shall serve this kingnom of priests. But except a man be born again; that is becomes a spiritual being, he cannot see the kingdom of God.

The Bible teaches that the fallen angels, like the angels of light, are spiritual beings. and *they* are invisible, except under the God-given restriction of darkness; under which circumstances, *now*, since

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the "day of the Lord" began, they seem to have been permitted to materialize themselves. The Bible also teaches that the risen saint is to be a spiritual being. Just what a spiritual body is, doth not yet appear; only that they are capable of wonderful changes.

Because the saints are to reign over the nations, many seem unable to distinguish between the kingdoms of earth, and the kingdom of God, which is to break in pieces and consume them. The kingdom of God is a *heavenly* kingdom (2 Tim. 4: 18); not because of its *locality;* but because of its nature. *Heavenly*, is spiritual. "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly [that is, be raised spiritual bodies]. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God" (1 Cor. 15: 47–50). Hence, the term "heavenly kingdom," is descriptive of its *character*, and not its locality.

The kingdom of Satan is called a "spiritual power [kingdom] in *he veny* places" (Ephe. 6: 12, *mrgin*).

How some men can persistently overlook all these statements in relation to the spiritual nature of the kingdom of God, and maintain that it is nothing more nor less than an earthly kingdom, puzzles me. If they are correct, why must one "be born again, born of the Spirit," in order to see it? If it is a literal fleshly kingdom, "set up in the days of these kings," and is to "break in pieces and consume all these kingdoms" (Dan. 2: 44), why cannot the heathen kingdoms see it while it is *ruing* them with a rod of iron, and breaking them in pieces? [This question is for such as oppose the Age to come. And the following, for such as accept it]. If the kingdom of God is confined to Palestine, as some believe, will not those nations in the flesh who go up to Jeruralem from year to year, to keep the feast of tabernacles (Zech. 14: 16), *see* the kingdom of God, without being born from above? But all this confusion, and making the Scriptures contradictory is quite as reasonable as is the kindred idea of the glorified saints, who are to become "equal unto the angels," and "like unto Christ's glorious body," planting vineyards, and building houses. But you may say, they *appear* as common men. So have angels when they have manifested themselves to mortals, but to suppose they will come down to the drudgery of a fleshly life is nowhere taught. When they shall enter the "heavenly kingdom," and are "as the angels of God," they will be with the Lord, and see him, as he is. But the saints do not inherit the land, only in the broad sense in which they inherit *all* things.

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Prince Albert is heir to the crown of England; he does not inherit the *land;* the common people inherit that. He inherits the kingdom. "The righteous shall inherit the land," but the God-seed, the *Ecclesia*, are of the Royal family, and "take the kingdom, and possess the kingdom under the whole heaven." But that does not preclude the idea that they are of a higher order than "the peoples, and nations, and languages" who serve and obey. They shall be kings and priests, both *rulers* and *instructors;* and *mankind*, not the *land*, is their work-shop. They have a right to enter through the gates into the heavenly [spiritual] Jerusalem, whose maker and builder is God. Hence *they* build no houses; *their mansions* are prepared for them. And *there* is the home of the redeemed; "but without, are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie;" a plain description of the natural heart, not of demons. And Christ and his glorified saints are to rule, instruct, ard subjugate these nations who are *saved* from the Adamic death; walk in the light of the city; and bring their *glory* into it, as from time to time, they shall be translated into the heavenly kingdon. (See Rev. 21: 24; Rom. 8: 21).

Moses was a type of the God-seed; Christ, and they that are Cnrist's. Hence he was both king [law-giver] and priest; and had access to God and man, as Christ and his saints are to have when He, the mediator and his "body," is "perfected. When Moses came from the presence of God, his face shone so that without a vail, the children of Israel could not behold it. But when he went in before the Lord the vail was laid aside until he came out. (Ex. 34: 34). This vail means the flesh (Heb. 10: 20).

When Moses would come out to the people to exercise his office as lawgiver, judge, or priest; he wore a vail because they could not endure the glory. When the "kings and priests of God" shall go out of the city "which has no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof," *they* will need to wear a vail; "For if that which was done away was glorious, much more that which remains is glorious. Seeing then that we have *such hope*, we use great plainness of speach" (2 Cor. 3; 12).

In the manifestation of the sons of God to "the *creature*," who is without the city, they will need to be under a vail of flesh, to obscure their glory; even as Christ and angels have manifested themselves to men. Saul could not endure to behold the unvailed Nazarene; and Daniel and John were overwhelmed, and became as dead men, when permitted to see one without the vail

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of flesh; "And there remained no strength in me; for my comliness was turned in me into corruption" (Dan. 10: 8).

Some may say, this is too much like spiritualism; we will have nothing to do with it. Do you believe there are fallen angels, as taught in Jude and Peter? that they are the "spiritual rulers of the darkness of this world"? If so, is it strange they should retain *some* of their former characteristics and power? Surely the difference between these lying spirits, bound under chains of darkness, and angels of light, is clear and well defined. Do you believe "the angels of God are ministering *spirits; sent forth* to minister to them that shall be heirs of salvation"? Perhaps you *do not* believe we shall be "as the angels of God;" "raised a *spiritual* body;" "born of the spirit;" or that "that which is born of the Spirit, *is spirit.*" Perhaps you expect to know Christ as he was once known, after the flesh; and think that *flesh* can inherit the kingdom of God, if *blood* cannot. "That which is born of flesh, is flesh;" and there is not one atom of Scriptural support to favor such a view, except an *inference* drawn from the *appearing* of Jesus under a vail of flesh after his resurrection. Moses, in the type, appeared under a vail, not once, or twice, but *always* when he passed from the presence of the Lord, out to the people. "According to thy faith be it unto *thee.*" "There *is* a spiritual body;" and *we* expect to be thus "clothed upon;" and have a right to enter through the gates into the city.

What makes these things look the more glorious, is that they are about to be realized. For, though the saints have been long sleeping in Jesus; the resurrection morn is beginning to dawn; and the shadows to flee away. "And the pathway of the just, which is as a shining light, that shineth more and more unto the perfect day;" is, evidently, in this *present* truth, receiving its last halo from the great fountain. These truths have shown in the pathway of "the virgins," just at the time where they were due. Witness the *midnight cry*, the *jubilee message*, the *harvest message*, and *now* the light is shining on the things "Eye hath not seen, nor ear heard; neither hath entered the heart of man; but God hath revealed them unto us, by his Spirit; and not in *words*, but by the Holy Ghost; comparing spiritual things with spiritual." And *this*, together with all the other evidences, fully convince us that the great change is at hand, and the millennium about to dawn.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we our-

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Abraham had two sons, the one by a bondmaid, the other by a free woman. Which things are an allegory." The earthly Jerusalem with her children, including the fleshly kingdom of David with all that pertained to that dispensation, "stands for *Agar*, which is Mount Sinai in Arabia." Is the great plan of redemption to progress backwards? Is the kingdom of David [or the *Anointed*, and which in prophecy, always means Christ] to be set up as a part of the fleshly house? Is it Agar, the old mount Sinai in Arabia, the Jerusalem that is in bondage, the children of the bondmaid, who shall not be heirs with the children of the free woman, who are to constitute the kingdom? That typical kingdom was but an allegory, a *figure*, or "shadow of good things to come, and pointed to something *real*, viz. an heavenly, "a city which hath foundations." Is it the *figure*, or the *true*, Christ is going to establish? The fleshly kingdom of that old dispensation was just as truly a *figure* of the true *kingdom*, as was the tabernacle made with hands, a figure "of the true tabernacle."

Old Jerusalem is to be restored, we do not doubt, "Thus saith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have mercy upon his dwelling places; and the city shall be built upon her old heaps. I will multiply them, and their children shall be as *aforetime*." "And Jerusalem shall be inhabited again in her own place, even in Jerusalem. There shall be no more utter destruction, but Jerusalem shall be safely inhabited." "Behold the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. The measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to *Goath*. It shall be holy unto the Lord; it shall not be plucked up or thrown down *forever*," (Jer. 31). "Behold, I create Jerusalem a rejoicing, and her people a joy; . . . and they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them," (Isa. 45). "Thus saith the Lord of hosts; I was jealous for Zion with great jealousy; and I was jealous for her with fury. Thus saith the Lord. I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts. There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age; and the streets of the city shall be full of boys and girls, playing in the streets thereof, (Zech. 8: 2–8). For before those days, there was no hire for man, nor hire for beast," &c. (verse 10).

That Jerusalem is to be rebuilt, and made glorious, there is no

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lack of evidence. And that they will build houses, and plant vineyards, is beyond question. But that this restored Jerusalem with her old men and old women leaning on their staff for very age, is the kingdom of God, I do not believe. Because God has promised great things for the Jews, and other nations, in the restitution age, it does not follow that the children of the flesh are to be heirs of the kingdom. "In that day shall Israel be third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance," (Isa. 19: 24).

There are *two* Jerusalems; one stands for the *bondmaid;* the other for the free woman. The twelve tribes, or Israel in the *flesh*, no matter how much God may do for them, stand for Agar; as does *David*, a mere type, stand for Christ.

"They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. If the restored Jew is not in the *flesh*, but an immortal spiritual being, then he may inherit the kingdom, otherwise he cannot. Although the fleshly house of Israel are to be restored to their *former* estate, that former estate is as much beneath the *kingdom*, which flesh and blood cannot inherit, as our present position is beneath that of the angel Gabriel. "When I bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives [Jerusalem] in the midst of them," (Ezek. 16: 53). This is *when* and *how*, the Jews are to be restored. And Jerusalem, re-built, is to be the head quarters of the nations, (Zech. 14: 16); and will belong to Christ, just as all other nations in the flesh will be subject to him. But "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." And yet, say our Age-to-come brethren, old Jerusalem, rebuilt, "Agar," is to be the capitol; and the nations of the earth are to go there from year to year to keep the feast of tabernacles, and be punished if they do not go. The Jerusalem that descends from heaven, "the mother of us all;" the one Abraham looked for, and through the gates of which no one who has not been born of the Spirit can enter, finds no place in their theology. What does this talk about the two Jerusalems, one representing the children of the flesh, the other those who are born of the Spirit [raised "spiritual bodies]" mean; if there is but the

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one old typical Jerusalem of Palestine, which is to represent the *real* kingdom of God? A man cannot *see* the true kingdom of God, the one of which David's was the type, except he be born from above; and that which is born of the Spirit, is *spirit*.

Our Age-to-come brethren, almost to a man, seem incapable of grappling with the *spiritual*. Can it be that *none* of them are yet begotten of the Spirit? "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.'

Can they not see that the whole tenor of New Testament teaching is an advance from "the natural to the spiritual;" from the nature of the first Adam to that of the second? "Howbeit, that which is spiritual is not first, but that which is natural; and afterwards that which is spiritual." One who can see nothing in the restitution of the kingdom of *Israel*, but what stands for Agar, the Jerusalem of the flesh, a mere shadow, "or figure for the time then present;" is indeed unable to "discern spiritual things."

With their views of the age to come, no wonder those who are spiritually minded cannot accept it. The New Testament everywhere teaching that the kingdom of God is to be of a higher order than was the earthly kingdom of Israel; as much as the second Adam is higher than the first; or as Christ is above David; that flesh and blood cannot inherit it; that except a man be born of the Spirit, he cannot enter into it; while Age.to-come people teach that the restored Jew, converted to Christ, but still in the mortal fleshly state, *will enter* the kingdom of God. And, in the main, constitute the kingdom; the immortal saints being only one feature or *class*, in the kingdom. Thus putting new wine into old bottles. But their bottles will burst.

Jesus and the gospel teaches that one who is born of the Spirit can no more be *seen* of one who is in the flesh, than can the wind; that the kingdom of God cometh not with observation, or visibly; and that except a man be born again he cannot see it; and only those who bear the image of the heavenly, can enter in, or inherit it. A converted or restored Jew, no more bears the image of the second or heavenly man, than does a mortal *christion*. So long as they are of the earth, earthy; neither of them can enter into the kingdom. But with the "seed" perfected; the second man, male and female, Christ and his bride, complete; there begins a special work of redemption; viz. The *creature*, or "natural man," will, as he becomes mature, "be delivered from the bondage of corruption, into the glorious liberty of the sons

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of God." That is, be translated from the earthly, to the heavenly kingdom, or heavenly Jerusalem. The restored Jews are not sons of God, they are the children of Abraham according to the flesh: "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed, (Rom." 9: 8). Therefore the Jews, not being the true heirs, will not receive the kingdom; nor will they be *in* the kingdom: "Except a man be born of water, and of the Spirit, *he cannot enter into the kingdom of God.*" The kingdom of God was taken from them, to be given to a people bringing forth the fruits thereof. And this little flock, born of the Spirit, raised spiritual bodies, are going to have it, in spite of age to come theories.

One can get along very well with the Old Testament evidence to prove that the old Jerusalem, the typical kingdom of David, and fleshly Israel, are again to represent the kingdom of God; but he must ignore, or explain away, all the teaching of Christ and the gospel. The kingdom of David is to be restored; but *David* means Christ; just as *Isaac*, the seed of promise, stands for Christ. And the kingdom of David, was the kingdom of the Lord, (see 1 Chron. 29: 23). God's kingdom was given to Israel in the flesh, and was thrown down. But is now to be given to the *true* seed; "the natural first, and afterwards the spiritual;" is the order in which the Holy Spirit teaches that the whole plan is moving.

A faith which can grasp nothing higher than a kingdom in the flesh, will, I fear, raise those who possess it, only to its own level; "thistles do not bring forth grapes." "But it *says* He shall reign in Mount Zion, and in Jerusalem, and before his Ancients gloriously." True! And so does David say, "for my meat they gave me gaul; and in my thirst they gave me vinegar." But the question, in the light of the gospel, which brought to light immortality and eternal life, is, How are we to interpret the promises of God in relation to the kingdom: Are they to be fulfilled in those born of the flesh, or those born of the Spirit?

I am beginning to think Age-to-come people, and many others among pre-millennialists, do not believe in *anything* of a spiritual nature, or have the most remote comprehention of things of that order; either that the saint is raised "a spiritual *body*," or in the existance of spiritual beings, or even of the Holy Spirit itself. I *know* one class of age-to-come believers, the *Christadelphians*, do not. The Holy Spirit, say they, is but a *principle*, or element of power, and not an intelligence. It is nothing more nor

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less than "electricity;" is taught in one of their books, now before me. What wonder they discern only a fleshly future.

SOPHISTRY.

False reasoning on this "natural" or *animal* plain, by those who cannot discern spiritual things; is leading many other, than *Christadelphians*, into darkness. I will give a sample of their way of reasoning: The words Satan, and Devil, says the above book, means accuser, or adversary; and are only Bible synonyms for sin. *Ergo.* It was a Bible synonym for sin that contended with the archangel about the body of Moses. "Mary," is a synonym for *bitter; ergo:* It was the principle of *bitterness* that took Christ to be the gardener. "The words that I speak, they are spirit;" that is, a principle of power. Christ is the *Word*, (John 1: 14); *ergo:* Christ is a principle, and not an entity. Holy Spirit [*pnuma*] is an element of power, electricity. "God is a spirit [*pnuma*]." *Ergo:* God is electricity.

A man becomes my enemy, he is an adversary, therefore he does not exist, he is a synonym of opposion. Granting that such a being as the Devil *does* exist, will some of these Sophists please tell what he *could* have been called? If he had been named *Peter*, they would have insisted that he was only a stone.

Satan hath desired to have you, that he might sift you as wheat, said Christ. A *principle* desired to have Peter. If Bible language were clay, designed to be shaped by every reader to suit himself, these men might be right.

There is ten times the evidence of the existence of fallen angels, familiar spirits, "wicked spirits in heavenly places" [margin]; "the rulers of the darkness of this world;" and of their chief, the "prince of the power of the air;" that there is of the existence of Michael the archangel, with whom the Devil contended about the body of Moses, (Jude 9). And the same kind of sophistry that will explain away *fallen* spirits, will also explain away the existance of angels who are "ministering spirits." Angel means a messenger or servant, Satan means an adversary. And both are applied to more than one order of beings. I am thankful they do not *desire* to prove that angels are mere principles in nature; since it would be such an easy task. And if they really set about it, as the Christadelphians do, they can explain away the Holy Spirit. And the same reasoning, carried to its legitimate conclusion, can also dispose of both Christ and the Father. How pertinent then becomes the query, "When the Son of man cometh, shall he find faith on the earth?

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PLAN OF REDEMPTION.

An Outline.

The plan of salvation is progressive, and has required ages for its development. A "seed" was promised (Gen. 3:), and that promise was renewed to Abraham, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. . . . And if ye be Christ's then are *ye* Abraham's seed (not seeds), and heirs according to the promise," (Gal. 3: 16, 29). "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed," (Rom. 9: 8). Hence, the "seed" means, not Christ alone, "the firstborn from the dead," but "the *church* of the firstborn" complete: Christ and his body. And not until the "marriage" when Christ and his bride are made one, will the promised "seed," which was to bruise the serpent's head, be perfected. While the blessing which is to flow to the world through that seed, "In thy seed shall all the nations of the earth be blessed" (Gen. 22: 18), does not come before its development, but follows it.

The promise in Eden was very dark, a mere germ of a great tree. Centuries passed; a whole world were born and died, and a *new* world came into being before that promise *began* to be realized. Then it was renewed and enlarged with a little increase of light. But not until the law was given from Sinai did the light begin to shine so as to point to the *true* Seed, and then only through the dark imagery of types. Why did God permit one whole world, and many generations of another, to go down in death with little or no effort to bring them to a knowledge of the one and only great plan of redemption? "Death reigned from Adam to Moses." The exceptions being Abel, Enoch, and Noah; Abraham, Isaac, and Jacob. Nothing but the fact that there is to be a restitution, that "as in Adam all die, so in Christ shall all be made alive," can account for this apparent neglect in the slow development of a plan for the salvation of mankind.

God's love for the world, and the fact that he is no respecter of persons, can be reconciled by no other view. Nor can the statements that Christ "tasted death for every man;" that he is the "true light that lighteth every man that cometh into the world," be harmonized with the supposition that almost the entire race from Adam to Christ, perished without being brought to the knowledge of the truth.

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During the Mosaic dispensation the whole world, excepting that one nation, were left in darkness; and it was not "lawful" to give them light. Nor, after his advent, would Christ permit his disciples to go to the Gentiles. Clearly because the *time* to *begin* to save Gentiles had not come. Hence, it can be seen, a definite plan was being developed; and that plan is not yet complete, since countless millions, during the *gospel* dispensation, have died without being enlightened by "the true light that lighteth *every man that cometh into the world.*"

Without a restitution of all who have thus died, facts and Bible cannot be reconciled; for even if the gospel were to continue until the world's conversion, the dificulty with respect to this class who continue to die unenlightened, would only be increased. But in the *real* plan of redemption, as it is revealed; these dificulties find a solution. When the "seed" is complete; when Christ and his body are perfected; when the gospel to the Gentiles, which was "to take out from *among* the Gentiles a people *for his name*" (Acts 15: 14), is ended; *then* all who have died in Adam will be made alive in Christ; "and all the nations which thou hast made shall come and worship before thee;" "and in thy Seed shall all the nations of the earth be blessed."

To prove a restitution in one case, of such as have died in their sins, is to prove it in *all* cases (only of that class who, having sinned against the Holy Spirit "shall be forgiven neither in this *aion* (age), nor in the *aion* to come." [Some teach that none who *die* can be forgiven in the *aion* to come]. This exceptional class, among whom are those who have *persecuted* the saints, live not again until the *aion* to come ("the thousand years") are ended. *

* That Rev, 20: 4, 5, refers to a *class*, and not to all mankind, is clear; or else none but the martyrs under the gospel, will reign with Christ. Neither "the beast," referred to, nor its "image." *existed* in the days of David, or the patriarchs. And surely they are not to be *rewarded* for not worshiping it. Those of whom the Revelator is there speaking are, evidently, the *martyr* church and those who put them to death. The rest of this class live not again &c.

The word here translated "rest," is the same as that occuring in the last verse of the previous chapter, [remnant]; "and the remnant were slain with the sword of him that sat upon the horse."

Those who had worshiped the beast, and its image, and put to death God's saints; the class referred to in 2 Thes. 1: 6--9; the *troublers* and betrayers of the body of Christ; who, like Judas, would have been better off had they not "been born;" *this* class, having come in contact with, and opposed the truth; have no share in the restitution. If the language here used, cannot be made to cover all who are to live and reign with Christ, and it certainly does not include the prophets and saints of other ages, but simply of the gos-

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pel Church, how can the "remnant," of whom he speaks, mean all the human family? And to insist upon such a forced construction in opposition to the whole tenor of Scripture in relation to the work of restitution and judgment, is not demanded by the language.

That the Sodomites died in their sins, none will question; or that they would have repented, if they could have had the chance offered the Jews: "If the mighty works which have been done in thee, had been done in Sodom, they would have repented long ago." But they were destroyed; not one escaped. Hence, there is no remnant left alive; and if ever they are restored, it must be from the captivity of the enemy death. Let God be true, though theology may be found at fault. Ezek. 16; clearly teaches that they are to be restored to their former estate, and given to Judah for daughters by a new covenant. And in language which cannot be made to mean any thing else. Sodom and her daughters, Samaria and her daughters, and Jerusalem and her daughters, are all to be brought back, not to judgment merely, and then to heaven or hell, but to their "*former estate:*" "And I *will give them unto thee* (Jerusalem] *for daughters*, but not by thy covenant," (Ezek. 16: 61).

Read Ezek. 16: 53–61, and make up your mind whether you will believe it, or whether you prefer your old theology. There are those who admit this Scripture is *true*, but claim that it is not until after the next age is ended that the Sodomites are to be restored. And yet these same theologians maintain that the *Jews* will be restored immediately after the second advent of Christ. That the Jews are to be restored at the end of the gospel age, if ever, I presume all will admit. That the Sodomites are *not yet* restored, I need not stop to prove. But what I can prove, is that "*when* Sodom and her daughters shall return to their former estate, *then* thou [Jerusalem] and thy daughters, shall return to your former estate," (Ezek. 16: 55). And least you misinterpret it, read also the 53rd verse: "When I bring the captivity of Sodom and her daughters, . . then will I bring the captivity of thy captives, *in the midst* of *them*." There is but *one* restitution [yet future] promised to Israel, dead or alive; and when *that* transpires, Sodom will also have a restitution. And as certainly as the Jews are to return to Palestine immediately after the close of this present gospel dispensation, so certain is it that "the restitution of all things," begins at that time.

That the restitution of the Sodomites is from *death* is certain, and how any one, after reading Ezek. 39: can hold the unscriptural position that only those among the Jews who are *living* at the appearing of Christ, are to be restored, puzzles me. The lat-

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ter part of verse 23, reads, "Therefore hid I my face from them, and gave them into the hand of their enemies, *so fell they all by the sword.*" Now read verses 27, 28; which end thus, "But I have gathered them into their own land, and have left *none of them* any more there." First they are scattered and fall by the sword in their enemies land; then he brings them into their own land, and leaves none of them there; and also in the 37th chapter he states *posatively* that it is from the grave he brings them, and yet, many Age-to-come people deny that any but the living Jews, will ever be restored.

JUDGMENT, TRIAL, PROBATION.

Will the saints be brought to trial?

Perhaps no subject of revelation is so little understood as is that of the *judgment.* Probation and judgment, mean one and the same; viz. a *trial.* Probation, says Webster, is the act of proving; a trial, or examination. In the M. E. Church, converts are placed on probation; that is, on trial for six months; and if they pass through this trial successfully they are admitted to full membership. During this six months trial they are expected to learn the ways and doctrins of that church. The day of judgment is the day of *trial*, or probation for eternal life.

"We shall all stand before the judgment seat of Christ." That is, all mankind must pass through a trial or *probation* under him, in order to determine with them the question of eternal life, or eternal death. Christ himself submitted to a trial, won the victory, and became the "firstborn from the dead." And "now is the judgment of this world; now is the prince of this world cast out. And I, if I be lifted up will draw all unto me, (John 12: 31). The Greek here for *judgment* is the same word as in Matt. 11: 24, and that class of texts; and evidently refers to the final and decisive judgment.

The final judgment of all mankind, then, began with the head of the Church; who, of course, passed his *trial* triumphantly. And thus abolished, or conquered, death; and commenced the process which shall cast out the prince of this world, or him that hath the power of death. Prior to this, their probation was for an earthly inheritence, and a fleshly kingdom; and had been a total failure. But *now* "He sends forth judgment [trial] unto *victory*," (Matt. 12: 20); and life and immortality are brought to light by his own successful probation.

After Christ, the next to pass through the judgment, [probation, or trial] is "the church of the firstborn," or house of God;

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"whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end," (Heb. 3: 6). That is, if we pass the trial successfully.

Having seen that the judgment of this world began with our Lord; we will now show that the judgment on his Church also transpires *in this life.* In other words, judgment [not the sentence, but the TRIAL] transpires during probation; here on the church, hereafter on the world.

"For the time is come [says Peter in his first epistle] that judgment must *begin* at the house of God; and *if first at us*, what shall the end be of them that obey not the gospel of God"?

As judgment means trial, it follows that where probation ends, the judgment ends. With the gospel church it ends at death; and with the world it will end with *their* time of trial.

The objection may be urged that judgment comes after death: "It is appointed unto man once to die, and after that the judgment." This is true only of mankind in general; but the gospel church is an exception. "Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and *shall not come into judgment; but is passed* from death unto life," (John 5: 24). The word "judgment," which in this text is rendered *condemnation*, is *krisis*, the same as in Heb. 9: 27; and also in Matt. 12: 36; "Every idle word that men shall speak, they shall give an account thereof in the day of judgment" [*krisis*]; and clearly means the final great decisive day of trial. Those who accept of Christ here, have their trial, or judgment in this life, and "have passed from death unto life," that is, the sentence of life is pronounced, and they "shall not come into judgment," or another trial; are the words of the Master.

Judgment is not *executed* until after the trial, but the trial *is* the judgment, and with the saint ends at death. So that with the apostle he can say, "I have finished my course; I have kept the faith; [I am not going to another trial; I am not going to judgment; the sentence of eternal life has been already awarded] and a crown of righteousness is laid up for me, which he, the righteous judge, shall give me at that day, and not to me only" &c. If sentence had not been pronounced at the end of Paul's probation, and he has yet to stand a trial to decide whether a crown of righteousness is laid up for him, then the Holy Spirit was premature in passing sentence. "He that believeth on him that sent me *is passed* from death unto life, and shall not come into *judgment*," Hence all the future judgment for the saint, is its execution, or the receiving of the reward: "Sown a natu-

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ral body; raised a spiritual body." Which second birth, *is* the crown of life; "neither can they die any more."

Thus "the judgment of this world," which Christ said began with himself; who was tried in all points; has, thus far, been a *probationary* trial for life. And there is abundence of evidence that the great judgment day is designed and set apart expressly for the purpose of placing the *world* on a probation or trial for life. It is certain the mass of mankind, from Adam to the present time, have not had probation in Christ, the only name given under heaven or among men, whereby they must be saved. And no one can escape, either in this age, or the next, of standing a probationary trial for his life at Christ's tribunal, "For to this end Christ both died, and revived, that he might be Lord both of the dead *and living*. For we shall all [either while living, or after death] stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God," (Rom. 14: 9–11).

"Marvel not at this, for the hour [time] cometh, when all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of *life*; and they that have done evil, unto the resurrection of *judgment*," (John 5: 28). [*Krisis*, is translated *judgment* thirty-nine times, and is the word used when speaking of the day of judgment; and yet in this, and *two* other cases it is, for no other than a theological reason, rendered *damnation*]. "It is appointed unto man once to die, and and after this *damnation*," (Heb. 9: 27); this is the same word, and the same rendering. But our Lord teaches in this, as in other texts, that one class are raised to *life*, sentence being already passed, so that they "shall not come into judgment; while the others are raised to probationary trial. If it be otherwise, and he has no good for them, but they are raised only for punishment, how is it that every deed "whether it be *good* or whether it be *evil*, is to be *rewarded?* "*Whosoever* [this is a big word, and takes in men of all characters] shall give you a cup of water to drink, in my name because ye belong to Christ, verily I say unto you, he shall not lose his reward," (Mark 9: 41).

From the general teaching of Scripture it appears that the probation of the next age will differ from that of this age. Here it has been under grace, and *exclusively* for the "Church of the firstborn. "No man *can* come to me except the Father which sent me draw him." These are judged in Christ; and hence appear only by proxy. That this class do not appear in judgment we *know*, for those who believe on him "*shall not come into*

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judgment, but are passed from death unto life." The sentence of a crown of righteousness laid up for them, is already passed, and it is to be given in that day. But with the world it is not so. They must answer for themselves, and receive a reward for every deed, whether it be good, or whether it be evil. And this includes *all* who are raised to *judgment*. Another proof that the saints who are forgiven, are not raised to judgment. A queer forgivness, if we have still to answer for every deed.. In the judgment of the *world*, they will be rewarded for every good deed they ever done in their life, if it was only the giving of a cup of cold water to help a disciple of Christ, as surely as they will be rewarded for their evil deeds. And it is thus, they can now "make to themselves friends with the mammon of unrighteousness." For "he that giveth to the poor, *lendeth* to the Lord, and he will repay him again." And he has appointed a day in which these things will be adjudicated. But their rewards and punishments will be proportioned, not by the magnitude of the deed merely, but by a righteous judgment: "The servant who knew his lords will, and did it not, shall be beaten with many stripes; while he who knew not, but did commit things worthy of stripes, shall be beaten with few." And "where there is *no* law [not even that of conscience], sin is not imputed."

In this gospel age, there is no law to one who walks not after the flesh, but after the Spirit. But in that age mankind will be subject to law, and not to grace. And those laws will be enforced with rigor: "Thou shalt rule them with a rod of iron."

The age of judgment is the time of separation as brought to view in Matt. 25: 31———. The sheep and goats, of that parable refer to the good and bad of that age. And those who are finally saved will surely inherit the kingdom. The scene is at the time he sits on "the throne of his glory," and therefore at the time "the kingdom is the Lord's, and he is the governer among the nations." And Christ reigns during the restitution age which is a thousand years duration. "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." But this end is not reached until all classes are raised; "For as in Adam all die, so in Christ shall all be made alive. But every man in his own order." Though the apostle gives the "order" of the resurrection only so far as it relates to the Church of the firstborn, still the statement is, that all are to be raised, "then cometh the end; when he shall have delivered up the kingdom. As one order of the dead "live not again until the thousand years are ended;" we know where

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the "*end*," of which he speaks is due, viz. When all the dead are disposed of, and the last enemy, death, is destroyed. And as there can be no trial for life, after there is "no more death," it follows that probation must end with the thousand years.

There is no third death mentioned; hence we may assume that men will not die in that age, unless they die the "second death," which is eternal. Therefore, as they come to maturity, the good will be translated, or "delivered from this bondage of corruption, into the glorious liberty of the sons of God," without tasting death; as we may *suppose* would have obtained, had man not sinned. This would be a perfect restitution. "But the sinner being a hundred years old, shall be accursed." That is, in the restitution, when men are once made alive in Christ, they will no longer *die* in Adam, or else Christ's work is made of none effect; but the soul that sinneth the sin which is unto death, shall die.

When all the human family who have died in Adam, have had probation for life, that is, have been brought to Christ's tribunal, and there is no other name by which they can obtain life, *then* those who have commited the unpardonable sin, in this life, and "live not again until the thousand years are ended," are raised, and, with the nations who are left, after the good have been taken out, are brought to the final *executive* judgment; as given in Rev. 20: 9, 10; which is the *end*, to which Paul refers.

Verses 11, to 15, is, I apprehend, a mere recapitulation of the whole scene from the setting of the judgment, Rev. 4: to the *end*.

———o———

Tell the whole world these blessed tidings,
Speak of the time of rest that's near;
Tell the oppressed of ev'ry nation,
Jubilee lasts a thousand years.

Chorus— A thousand years earth's coming glory—
'Tis the glad day so long foretold:
'Tis the bright morn of Zion's glory,
Prophets foresaw in times of old.

What if the clouds do for a moment
Hide the blue sky where morn appears;
Soon the glad sun of promise given,
Rises to shine a thousand years.

Haste thee along ages of glory,
Haste the glad time when Christ appears—
Oh, for the faith of ancient worthies;
Oh, for that reign of a thousand years.

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BIBLE CHRONOLOGY.

Although there is no direct evidence that at the end of six thousand years from the creation of Adam, the "second" Adam should begin the new creation, or restitution of all things; still there is much *indirect* evidence. Enough, at least, to make the subject of the age of the human family one of great interest, to those who are investigating the subject-matter of this book.

The chronology by Bishop Usher, as found in the margin of our English Bibles, is one hundred and twenty-four years too short. That is, direct Scripture can be adduced giving that number of years over and above what is found in his chronology. For instance: instead of four hundred and fifty years, he gives but three hundred and fifty, for the time of the judges, and shortens the reign of the kings of Judah six years, in his efforts to harmonize them with the reign of the kings of Israel; and begins the seventy years captivity, or rather, the seventy years of desolation, during which the land was to enjoy her Sabbaths, (2 Chron. 36: 21), eighteen years before it was thus made desolate. That is, in the fourth year of Jehoiakim, instead of at the end of Zedekiah's reign, who was the last king of Judah. Thus, in these three places, making the chronology one hundred and twenty-four years too short. Hence, although according to Usher, the six thousand years do not expire until A. D. 1996, the facts are, that they ended with the Jewish year which began in the autumn of A. D. 1872, and we are, therefore, already in "the great day of the Lord;" or, seventh thousand.

To the reader of this book, I need not dwell on the importance of understanding Bible chronology. The mass of evidence which synchronizes with the fact that the six thousand years are already ended, is absolutely startling, to one who will take the trouble to investigate. And if the reader really means to know what the Scriptures teach in relation to the great events of the ending of the gospel, the separation of the "tares and the wheat," the glorification of the church, and the introduction of the millennial age, he must become thoroughly acquainted with Bible chronology.

No one need make the excuse that this is a difficult subject. If you can *read* and add up figures, you can understand this whole subject just as well as the best historian that ever lived. No man can, nor does any one *claim* to measure the age of the

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human race, back of the historic age, only as he draws his information from the Bible; and you can read what that says, just as well as can Bishop Usher, or any other person. And if the Scriptures, in the English tongue, are not fit for you to rest your faith on, and must be interpreted only by those who have a thorough theological education, then the place for you is in the Roman Catholic church, since they, and they only, carry out the above idea to its full and legitimate conclusion.

One evening spent with Bible, paper and pencil, added to a thorough determination to know just what it does teach, will enable you to master the whole subject, and measure for yourself, the six thousand years to their termination in 1873; and having done this, you will be able to understand all the evidences which prove that we are now in the midst of the greatest changes this world has ever experienced since men were upon the earth. A morning of joy, and a night of weeping. "The morning cometh, and also the night." The morning to the church of the first born the *Ecclesia*, and a night of weeping to those who are shut out of the kingdom, as "many" will be, according to the words of the Master. "The wise shall understand;" and you may be sure you cannot understand these things, and the day of the Lord will come upon you as a thief, and you will loose your "crown," no matter what your professions may be, unless you are willing to make an effort and search for truth as men search for silver. And also possess the spirit, not of the haughty Pharisee, but of the little child.

If you have the spirit of a little child, you will please get a large piece of paper, your Bible and pencil, and begin with Gen. 5: 3. Let me urge you, a few months and "The harvest will be passed, the summer ended." Again I say, this chronology is the basis of all that can throw present light on the prophetic Scriptures. If you once get interested, the chances are that you will be led into such a flood of light as you never dreamed could be found in God's precious book. "Sanctify them through thy truth; thy word is truth."

You will now please begin, pencil in hand: "And Adam lived a hundred and thirty years, and begat a son and called his name Seth (Gen. 5: 3).

Place this 130 at the top, and near to one side of your paper, and make your figures even and distinct, so that you can add up a long column. With the remainder of Adam's life we have nothing to do. "And Seth lived one hundred and five years and begat Enos," (verse 6). Put this 105 under the 130; and

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so on. "And Enos lived ninety years and begat Canaan," (verse 9). See also verses 12, 15, 18, 21, 25, 28; at which you reach the birth of Noah. And Noah was six hundred years old to a day when the waters of the flood were dried up (Gen. 8: 13). Place this six hundred at the bottom of your column, and add them up. If you have made no mistake, the total will be 1656 years from the creation of Adam to the day the flood ended.

Place this 1656 off by itself, as you will have a number of similar totals, to add to it, to complete the six thousand. [Those familiar with figures will please excuse this minute direction, as I am writing for some who require it]. The next period is from the flood to the death of Terah, Abraham's father. "Shem begat Arphaxad two years after the flood," (Gen. 11: 10). Begin a new column with the 2 years. "And Arphaxad lived five and thirty years and begat Selah," (verse 12). Place this 35 under the 2; and see verses 14, 16, 18, 20, 22, 24, 32. The total of all these is 427 years from the flood to the death of Terah. Place this under the 1656.

At the death of Terah all regular chronology ceases until the Exodus from Egypt, and we have to arrive at it by a system of reasoning, "comparing Scripture with Scripture." But do not be discouraged; indirect evidence is sometimes as strong as direct, which, in the present case, I think you will be ready to admit.

Our next period is one of four hundred and thirty years. "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass, at the end of the four hundred and thirty years, even the self-same day, it came to pass, that all the hosts of the Lord went out from the land of Egypt," (Exo. 12; 40, 41). Here is all the chronology we have, to reach from the death of Terah to the Exodus, and, as you see, there is not one word as to where, or when this four hundred and thirty began, while the day it ended is very positively stated. It is true Abraham's age is given, and Isaac's, and Jacob's, but there it stops. Joseph's age, when he dies in Egypt, is given, but his father's age, at Joseph's birth, is not given, so that no light can be had from that direction. And at the death of Joseph, *all* reckoning ceased until they came out of Egypt. Hence, this 430 is our only hope, and we will try what comparing Scripture with Scripture will do towards connecting this apparent break.

At the death of his father Terah, God called Abraham into Canaan, and made him the promise of the land—"Unto thy seed will I give this land," (Gen. 12: 7), and this occurred when

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his father died, (Acts, 7: 4, 5). The promise of the land was the *covenant;* "which covenant he made with Abraham, and his oath unto Isaac, and confirmed the *same* unto Jacob for a law, and to Israel for an everlasting possession, *saying:* Unto thee will I give the land of Canaan, the lot of your inheritance," (Ps. 105; 9, 11). This promise, made when Abraham came into Canaan, was not only "the *covenant,*" as you see,but it was the covenant confirmed of God *in Christ.* "Now to Abraham and his seed were the promises made; He saith not, And to seeds as of many, but as of one; And to thy seed, *which is Christ,*" (Gal. 3; 16). The very words used in Gen. 12: 7, "Unto thy *seed,* will I give this land."

We have now learned that the covenant which was confirmed of God, in Christ, was made with Abraham when he came out into Canaan, and also, that he came out at the death of his father Terah. And it was at the death of Terah our regular chronology stopped. And yet we have the statement in Exo. 12: 41, that at the *end* of four hundred and thirty years, which years began *somewhere,* they came out of Egypt. "Now this I say, the covenant that was confirmed before, of God in Christ, the law, which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect," (Gal. 3: 17). Hurrah! Victory! The breach is closed, and the 430 have a beginning, viz: where the 427 ended at the death of Terah, and you now have the chronology unbroken, from Adam, to the Exodus from Egypt. For the *law* began the very night in which they left Egypt; in the passover, that glorious feature which pointed to the "Lamb slain from the foundation of the world."

There are difficulties in chronology, as you see; but, thus far, the Scriptures have contained, within themselves, the means for overcoming them; and so it will prove to the end.

From leaving Egypt, to the crossing of the Jordan, was forty years; and from the crossing of the Jordan to the division of the land, six years. But of this six years there is no *direct* measurement. From the sending of the spies, to the division of the land, was forty-five years, (Josh. 14: 7, 10). That would leave one year to fill the time from leaving Egypt, to the sending of the spies; and it can be *proven* to have been a period of *less* than *two* years. Thus: They left Egypt on the fifteenth day of the first month, (Num. 33: 3). They started from Sinai, for the wilderness of Paran, on the twentieth of the second month of the second year after leaving Egypt, (Num. 10: 11, 12). It was

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from Paran the spies were sent, (Num. 13: 3); and from Kadesh-barnea, in Paran, (Num. 32; 8). Here is one year, and an unknown fraction of a year between leaving Egypt and the sending of the spies.

It can be shown to have been *thirty-eight* years and a *large* fraction of a year, between the sending of the spies, and the end of the "forty years in the wilderness." Because the time from leaving Kadesh, after the return of the spies, up to the day they passed through the coast of Moab, was *thirty-eight* years, (Deut. 2: 14, 18); and this must have been many months before the forty years ended; since Moses was then alive, and they had not, as yet, conquered any of the territory given to the two and a-half tribes on that side of Jordan. Hence there was, first: the *forty days*, during which the spies were absent, (Num. 14: 34); this thirty-eight years; all the time they consumed in conquering the territory on that side of Jordan; [which was accomplished before the death of Moses], the thirty days they were mourning for Moses, (Deut. 34: 8), and some little time after that, between the sending of the spies, and the crossing of the Jordan, or end of the forty years. Hence, although the time from leaving Egypt to the sending of the spies was a little more than one year, it certainly was considerably *less* than two years. And this fraction of a year is not counted because out of the seven fractions of years occurring in the whole chronology, they exactly, or almost exactly balance each other, and could, therefore, in no way make a difference of one whole year, in the total out-come. Hence, you may put the 40 years in the wilderness, under your 430; and the 6 years under the 40, and you have the chronology from Adam to the division of the land. "And when he had destroyed seven nations, he divided their land to them by lot. And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel, the prophet. And afterwards they desired a king; and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David, to be their king," (Acts 13: 19–22).

From the division of the land, to David, is another dark place in chronology, as it is left in the Old Testament. For instance: "Samuel judged Israel all the days of his life;" and yet no measure of that time is given. But here are two spaces of time; the first, reaching from the division of the land to Samuel; the second, from that, to David; and unless this is the true measure of that time, Bible chronology is imperfect, since there is abso-

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lutely no other connected measure of this long period to be found.

If it was *certain* that it was the design of the Spirit to teach *chronology*, in the above language of the apostle, there would be no room for doubt, and we might pass on without further investigation. But *was* that the design of the Spirit? I think it can be proven that it was. But as this period from the division of the land to David, or rather to the forty years given to Saul, has been and is considered the most obscure and difficult of any part of chronology, it will not do to pass it over without collecting all the evidence the Bible furnishes for its measurement.

And first, as a very important fact, I will state, that this time from the division of the land, to David, and that from the covenant to the law, are the only two periods left obscure in the chronology of the Old Testament, and the *only* portions of chronology in any way referred to in the New Testament. Why did the Spirit put it into the mouth of the apostle to name that definite period in Gal. 3: 17? Clearly because chronology would have been imperfect without it. The same four hundred and thirty years were given in Gen. 12: 41, it is true, but they were given in such a way that, to all appearance, they had no connection with the death of Terah. Hence, it was necessary for God to reveal, in his own way, it is true, but still to reveal the fact that they began where the thread was dropped in Gen. 11; 32. Why did the Spirit cause the apostle to name these two periods, the one of four hundred and fifty, and the forty of King Saul? [The forty years in the wilderness is so often named in all parts of the Scriptures, that the fact of the apostle referring to it here, or elsewhere, has no such significance as has the other two]. It is true, the four hundred and fifty years for the judges, are to be found in the Old Testament; but, as in the other case, they are so given as to make it impossible to have determined that they began, or were designed to measure from the division of the land, the place where the chronological thread had been dropped, without this testimony from the apostle.

The chronology as given in the judges is as follows: Judges 3: 8, gives 8 years; verse 11, 40 years; verse 14, 18 years; verse 30, 80 years; 4: 3, 20 years; 5: 31, 40 years; 6: 1, 7 years; 8: 28, 40 years; 9: 22, 3 years; 10: 2, 23 years; verse 3, 22 years; verse 8, 18 years; 12: 7, 6 years; verse 9, 7 years; verse 11, 10 years; verse 14, 8 years; 13: 1, 40 years; 16: 31, 20 years; 1 Sam. 4: 18, 40 years, under Eli, the last of the judges, before "Samuel the prophet."

These all together, make a total of 450 years. But the judges

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did not cover all of this space of time; they were merely scattered over *most* of it. There were times between the judges, when their enemies ruled; and part of these nineteen periods measure the rule of those enemies. Hence, Paul could well say, "And after that he gave to them *judges about* the space of four hundred and fifty years, until Samuel;" although the time itself, from the division of the land, had been just that number of years.

As this chronology stands in the Old Testament, there are three difficulties; one at the commencement, one in the middle, and one at the end of this four hundred and fifty.

Between the division of the land and the first eight years, (Judges 3: 8), there is a break, a period covered by the statement found in Judges 2: 7, but having no *direct* measurement. Then in the middle of this period there is a lap of 20 years during the judgeship of Samson. His time is given, (Judges 16: 31), as a part of the chronology, just like all the others. But, in another place, we learn that his judgeship was in or during the forty years of the Philistines (Judges 15: 20), which had just been counted. And yet it takes all that is given in Judges, this twenty included, to make the 450 mentioned by Paul. The *third* difficulty is with the terminus, "Until Samuel the prophet," is a very indefinite ending. Samuel was with Eli, the last judge, when a mere child; and he was cotemporary with king Saul during nearly all of his reign; and even anointed David as king. But, notwithstanding all these difficulties, we think the apostle has used just the language to set everything right, connecting each end, and taking out the tangle in the middle.

To my mind, the fact that only in this, and the one *other* difficult place, is the subject of chronology introduced in the New Testament, and that without such assistance, we should have been entirely at fault, is satisfactory evidence that the design was to impart light, and I accept it as such, with far more satisfaction, than I could take Bishop Usher, or any other chronological writer, who gives these Bible statements the go-by, as being too difficult to master, and take the easier course of appealing to Josephus, to help them over these difficulties. For he had only the Jewish sacred books from which to draw his information; and he is so universally careless in all his chronological statements, that seldom, if ever, is he in harmony with his own Scriptures. For instance; he says the children of Israel remained for thirty days after they left Egypt, on the shores of the Red sea before crossing over. Which is in direct opposition to the statement in Exod. 16: 1. And his chronology is *generally* faulty.

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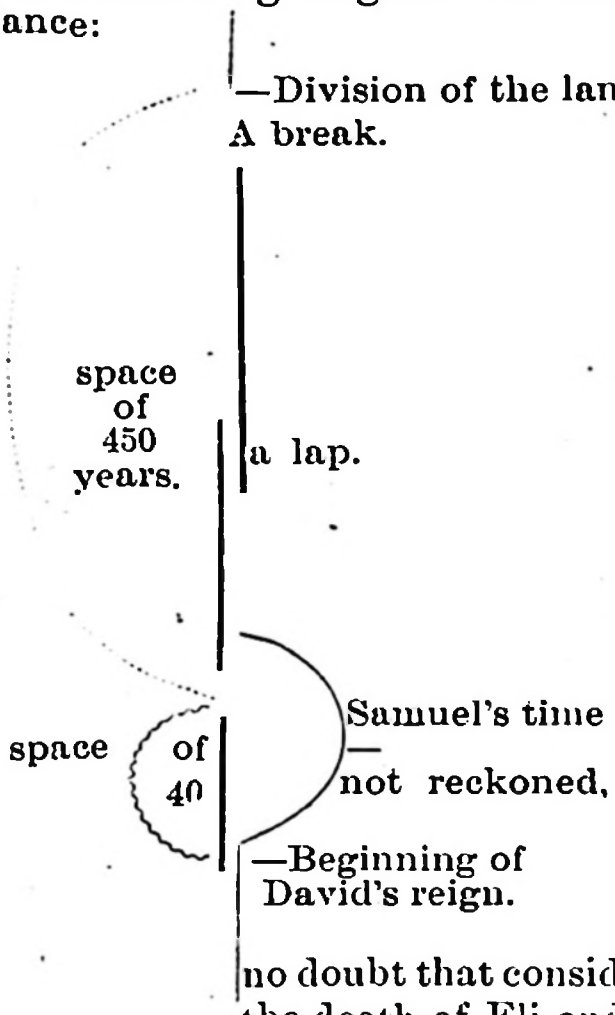
The following diagram will illustrate the whole position, at a glance:



Here the chronology stands, just as it is given.

We had reached to the division of the land, with no break.

Now follows a period during the remainder of the life of Joshua, and the elders who outlived him, of the measure of which the Old Testament is silent. Then, after a long period under various judges, the lap of the twenty years of Samson occurs, followed by the last judge, Eli, then king Saul, before we reach the time of David, where the regular chronology begins again.

Samuel was cotemporary both with Eli and king Saul; and nowhere is the age of a prophet associated with chronology; hence Samuel's age is not given. Although there is no doubt that considerable time transpired between the death of Eli and the crowning of Saul. Still there is no measurement covering this, only as it is included in the two spaces of time named by Paul, which seem to cover all from the division of the land until Samuel, and from that, to David. And the time named, "four hundred and fifty," is exactly what Paul, who was familiar with the Scriptures, must have found given in the Judges, as its measurement. Nor could he have been ignorant of the break during the life of Joshua, or of the lap, during the judgeship of Samson. And yet he says, "He divided unto them their land by lot, and after that he gave *judges*, about the space of four hundred and fifty years, . . . and afterwards they desired a king and and he gave them Saul, the son of Cis, by the space," or *in* the space, [the preposition "by" is not in the original], "of forty years."

Place the 450 years under the 6; but the forty years for Saul, will be reckoned among the kings, in the next period, as follows: Saul, 40 years, Acts 13: 22.) David, 40, (1 Chron. 29: 27.) Solomon, 40, (2 Chron. 9: 30.) Rehoboam, 17, (12: 13.) Abijah,

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3. (13: 2.) Asa, 41, (16: 13.) Jehoshaphat, 25, (20: 31.) Jehoram, 8, (21: 5.) Ahaziah, 1, (22: 2.) Athaliah, 6, (22: 12.) Joash, 40, (24: 1.) Amaziah, 29, (25: 1. Uzziah, 52, (26: 3.) Jotham, 16, (27: 1.) Ahaz, 16, (28: 1.) Hezekiah, 29, (29: 1.) Manassah, 55, (33: 1.) Amon, 2, (33: 21.) Josiah, 31, (34: 1.) Jehoiakim, 11, (36: 5.) Zedekiah, 11, (36: 11.) Total, 513 years. Place this 513 under the 450.

With the "end of the eleventh year of Zedekiah, unto the carrying away of Jerusalem captive," (Jer. 1: 3), we reach the end of the kingdom. And it is here the diadem was removed to be no more until He comes whose right it is, (see Ezek. 21: 25–27). Then follows the seventy years captivity, or rather desolation of the land, (2 Chron. 36: 21). Place this 70 under the 513, and you have reached the end of inspired chronology.

This seventy years terminated in the first year of Cyrus, king of Persia, to fulfill the word of the Lord by Jeremiah, (2 Chron. 36: 21).

At about this point of time the Medo-Persian empire takes its place as the second universal monarchy, Babylon having been the first. And it was at about this era, that history has its birth. Prior to this, the most civilized nations, Babylon and Egypt, used only hieroglyphics, a method of picture writing by which dates and details of history could not be recorded. This, we know is true in relation to Egypt, and also to the Babylonians, or Chaldeans, since specimens of the Chaldean hieroglyphics are now on exhibition in the British museum. But from the beginning of the Persian era, the alphabet and a written language has been used by these nations. Hence, as far back as the first year of Cyrus, history is full and clear, while beyond that, it immediately drops off into twilight and the darkness of fable. And, outside of the Hebrew language, there is no pretension to accuracy further back than the reign of Nebuchadnezzar.

As soon as a written word-language was used, the date of battles, eclipses, &c., were recorded, from which fact it is now in our power to determine dates with absolute accuracy. And when we can help ourselves, God ceases to do for us.

From the first year of Cyrus, or, indeed, from the first year of Nebuchadnezzar, which was nineteen years before the seventy years captivity of Jerusalem, (see Jer. 52: 12), there is no essential difference between the different chronological writers. The first year of Cyrus being B. C. 536, in which year the seventy years ended. Place this 536 under the 70, and add 1872, A. D., and you will have a total of 6,000. Thus:

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Adam to the end of the flood,	1656	years.
Flood to the covenant,	427	"
Covenant to the law,	430	"
In the wilderness,	40	"
To division of land,	6	"
Under the Judges,	450	"
Under the Kings,	513	"
The captivity,	70	"
To Christian era,	536	"
This side of the Christian era,	1872	"
Total,	6,000	years.

The six thousand years did not end in 1872, but in the autumn of 1873. Thus: The *seventy* years desolation of Jerusalem, began in the *end* of the eleventh year of Zedekiah, as we have seen, (Jer. 1: 3). The king Zedekiah, was taken, and the city broken up in the fourth or fifth month of his eleventh year, (Jer. 52: 1–12); but the cities of Judah were to be desolate "without an inhabitant," (Jer. 34: 22), which seems to be what God meant, by "making the land desolate, that it might enjoy its Sabbaths," (2 Chron. 36: 21). And it *was* thus made desolate, and without an inhabitant, (Jer. 44: 2). When Zedekiah was taken, in the fourth month, the land was not desolate, for the Chaldeans left "certain of the poor of the land for vine-dressers and husbandmen," (Jer. 52: 16); and so long as they remained, the prophecy was not fully met; for the land was not yet enjoying her Sabbaths; but soon after, they all left and went down into Egypt, (Jer. 43: 5, 6). And this occurred in the *seventh* month of that year, (see the whole story as told by Jeremiah, beginning with chapter 41). Hence, the 70 years *desolation*, in which the land enjoyed its Sabbaths, did not begin until the seventh month after Zedekiah was taken. Nor did the 70 years *desolation* end when they received permission to return; for the land was still desolate until they actually got *back* again into their cities. This also occurred in the seventh month of the first year of Cyrus, the year they started to go back, (see Ezra 2: in which he gives the number of those who went back; and it seems they got back so as to be in their cities again in the seventh month; verse 70; and 3: 1).

As this seventy years did not end until the seventh month of the year B. C. 536, it follows that five hundred and thirty-six full years from that would not end until the seventh month, (Jewish time, which is always at about the autumnal equinox),

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of the year *one* of the Christian era. And 1872 years this side of the autumn of A. D. 1, would end in the autumn of 1873, since one year from the autumn of A. D. 1, would not *end* until the autumn of A. D. 2, and so on.

It was in the autumn of 1873, the present hard times, financial trouble, &c., &c., began, as all will remember. And there it was "the day of the Lord" began. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry then bitterly. That day is a day of wrath, a day of trouble and distress," (Zeph. 1: 14). And this time of trouble which began in the autumn of 1873, though but a ripple, is gathering headway, and will engulf all business, all order, all government, all society; until at last, every man's hand will be against his neighbor; and there shall be no peace, "and no hire for man, nor hire for beast," (Zech. 8: 10). These are the true sayings of God, and it is only in the word of God these great events upon which the world is entering, find their true solution.

"THE TIMES OF THE GENTILES."

"And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."—Luke 21: 24.

Though the earth is now given up to the undisputed dominion of the Gentiles, the time was when God had a kingdom on earth. "Ye shall be unto me a kingdom of priests, and a holy nation," (Exo. 19: 6). "And Solomon sat on the throne of the Lord as king, instead of his father, David," 1 Chron. 29: 23). "And ye think to withstand the kingdom of the Lord in the hands of the sons of David," (2 Chron. 13: 8). But the Lord permitted his kingdom to be subdued by the Gentiles. Zedekiah was the last of the line of David, who reigned, and from his head the diadem was removed and the kingdom overthrown, but not forever. For it was said to him, "Thou profane wicked prince of Israel, whose day is come when iniquity shall have an end. Thus saith the Lord God: Remove the diadem, take off the crown, this shall not be the same, exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more until he comes whose right it is, and I will give it him," (Ezek. 21: 25).

During this interregnum in God's kingdom, between Zedekiah's reign and that of Christ, the four Gentile kingdoms, as foretold by Daniel, Babylon, Medo-Persia, Grecia and Rome, were to

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have their day. It was at the beginning of the seventy years captivity of Jerusalem, that God's kingdom ended, the diadem was removed, and all the earth given up to Babylon, the first of these four universal Gentile kingdoms. And to Nebuchadnezzar it was said: "Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom, power, and strength, and glory; and wheresoever the the children of men dwell, the beasts of the fields, and the fowls of heaven hath he given into thine hand, and hath made thee ruler over them all," (Dan. 2: 37).

So long as God had an organized reigning kingdom on earth, there could be no *universal* Gentile kingdom. But when his kingdom was broken up, and he gave all to the Gentiles, "the times of the Gentiles" began; and the times of the Gentiles will end only when God shall reorganize his kingdom and subdue them. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and it shall break in pieces and consume all these kingdoms, and it shall stand forever," (Dan. 2: 44); is the language used in reference to this second great change to occur at the end of the times of the Gentiles.

It is true the *nationality* of the Jews was maintained until after the first advent of Christ, for such was the prophecy, "The sceptre shall not depart from Judah, nor a law-giver, [from his loins, lit.], until shiloh come, and unto him shall be the gathering of the people," (Gen. 49: 10). And although Jerusalem was in the hands of the Gentiles, and had been troden down by them since its total overthrow by Nebuchadnezzar, it was not entirely destroyed until after the advent of Christ.

The four Gentile kingdoms are called "four great beasts that came up from the sea, diverse one from another. The first was like a lion, and had eagles wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon its feet as a man, and a man's heart was given to it."

This will be better understood when we see what Nebuchadnezzar, the *king* of Babylon has to pass through, as a *type* of the human family, in its fall and rising again.

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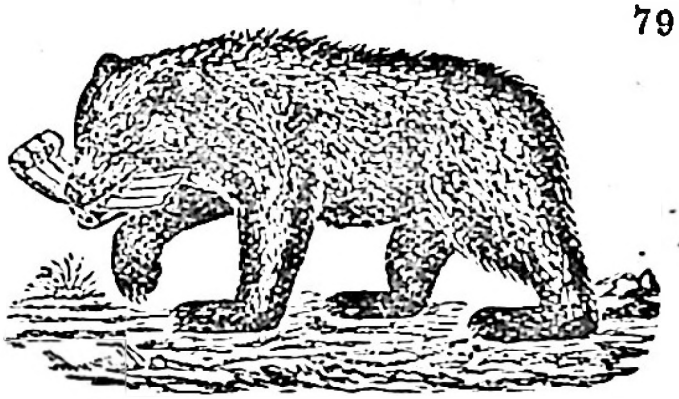
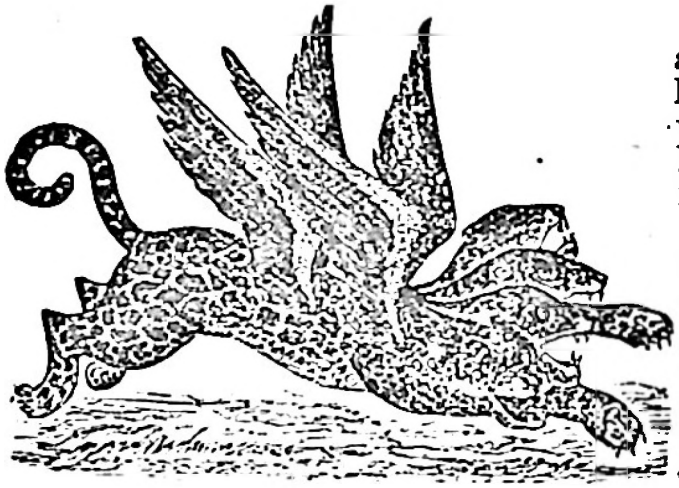
"And behold another beast, a second, like to a bear and it raised itself up on one side, and three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise and devour much flesh."

This one represents Medo-Persia, and the "three ribs," the three kingdoms it subdued





"After this I beheld and lo another, like a leopard, which had upon the back of it four wings of a fowl; and the beast had also four heads; and dominion was given to it."

The wings doubtless represent the rapidity of its movements under Alexander the great, its first king. And the four heads are explained in chapter 8: 8, to be four divisions of the empire, after Alexander's death.

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and break in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns." (Dan. 7; 3-8).

This fourth beast is the embodiment of both pagan and papal Rome, the beast under which the gospel church has suffered, the one under which Christ himself was put to death. And if Babylon, Medo-Persia, and Grecia, could be fairly represented by the lion, the bear, and the leopard; only such terrible nondescript

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could represent *Rome*. And the human family were to be given up to the control of these beasts during "the times of the Gentiles." That is the nations are compared to what God, in these symbols, calls "wild beasts." And they have glutted themselves to the full with war, blood, rapine, and murder, which has been their pastime, and their glory, until history is one continuous stream of the details of "man's inhumanity to man."

God has chosen that this world's history, as foretold by his prophets, should be pictured out by types. If he would fortell the captivity of Jerusalem, he has his prophet portray a likeness of the city, lay siege to it, eat his bread with trembling, and go through with all the paraphernalia of a siege, captivity, &c. If there was a Babylon, there must be a mystic Babylon; a river Euphrates, also a mystic Euphrates. A Jerusalem earthly, has its antitype in a heavenly, or spiritual Jerusalem. An earthly kingdom is followed by a heavenly kingdom, which "flesh and blood cannot inherit." "Howbeit that which is spiritual is not first, but that which is natural, and afterwards that which is spiritual." Type and antitype, runs through the law and the prophets, "see thou make everything after the pattern shown thee in the holy mount." Abraham was a type of God, the Father, and Isaac, the seed of promise, of Christ; and as God freely offered his Son, so Abraham offered his. Job was the type of the restitution, hence, the book of Job is first a loss, then a long and severe trial, ending with a complete restitution. Nebuchadnezzar was a type of the natural man, the first Adam and his race. Hence, as dominion was given to Adam, it was conferred on Nebuchadnezzar in almost the identical language used to Adam. Compare Gen. 1: 28, and Dan. 2: 25. As mankind have degraded themselves to the level of the beasts of the earth, so Nebuchadnezzar had his heart changed from man's, and a beasts heart was given him.

In the type, Dan. 4: "Whereas they commanded to leave the stump of the tree root, thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule." But before he learned this lesson, he had to be driven out. "They shall drive thee from men, and thy dwelling shall be with the beasts of the field, and let a beasts heart be given him, and let seven times pass over him." All this came upon the king; but at the end of the days, his understanding returned, his heart was again changed, and he honored the God of heaven, and his kingdom was restored with additional majesty and glory. The "stump of the tree root," was left, that the tree might sprout

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again; that is, that there might be a restitution of the kingdom. That root was the life-giving principle left to the tree. Although the human "tree" has been cut down, and death passed upon all, yet the tree root still lives, "the root and offspring of David," is to be the bright and morning star; and as in Adam all die, so in Christ; "the root out of dry ground," shall all be made alive, "and the kingdom, and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High." And man will have his beasts heart changed, and learn war no more.

"Let seven times pass over him, until he shall have learned that the heavens do rule; and at the end of the days his understanding returned." *Time* has its type and antitype, like every other part. If God would have the children of Israel wander forty years in the wilderness, he has the spies wandering in their search of the land, forty days. If He would have Israel suffer captivity three hundred and ninety years, he has the prophet in the type, confined that number of days. "A day for a year," (Ezek. 4: 1–8). And in all symbolic Time, God has arranged for a day to represent a year, as in the seventy weeks of Dan. 9: 24; the persecution of the church, (Rev. 12: 6,) and other places.

Seven literal years, or "times" (*Hebrew*), passed over Nebuchadnezzar, and seven *prophetic* times or years, is the measure of the "times of the Gentiles." "I will punish you seven times more for your sins," (Lev. 26: 18). As in Dan. 4, this period of "seven times," is four times repeated, (verses 16, 23, 25, 32), so in Lev. 26, it is four times repeated of God's people, thus: "They that hate you shall reign over you," (verse 17), which we know was the Gentiles, and he would punish them "seven times," &c., in verses 18, 21, 24, 28. As in Nebuchadnezzar's case, although *repeated* four times it was the one period of seven years, so in this case, these "seven times," are but the one period of seven prophetic years. And it is a fact that Jerusalem has been trodden down of the Gentiles ever since the end of Zedekiah's reign. But the fig tree begins to bud, and there are many indications that the restoration of the Jews will not be much longer deferred.

Seven prophetic years, a day for a year, represent 2,520 years, The authority for using a day to represent a year, comes from God himself; that is, *He* has made the application. The Bible teaches truths, not directly, but by parables, dark sayings, and symbols. For instance: We are informed in Dan. 7, that a

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"horn" when used as a symbol, represents a kingdom. Now if I find a "beast" used as a symbol in the Bible, having two or more horns, I have the right to *assume* that those horns represent kingdoms, although in that particular case it might not be so stated. I grant you, that one who chooses to *oppose*, and is only desirous of pulling down, and is not searching for light has the privilege of demurring, and saying, as it does not say in this special case, that *this* horn means a kingdom, he will not accept of the application. But I care nothing for that man or his opinion. I have found a Bible precedent for such an interpretation, and choose to accept it. Others will do as they please. Now, I can produce a God-given precedent, for making a *day* stand for a year when it is associated with symbols. A symbol is anything used to *represent* another thing, no matter whether it be a beast, a picture, a type, or a parable. The particular case to which I now refer, may be found in Ezek. 4: 1–8, in which case the *time* used to measure the symbol, is itself symbolic, and each day, in such a case, represents a year.

I do not expect, nor do I desire to prove anything from the Bible in such a way as to convince a man against his will. God himself does not undertake such a work.

When, in the book of Daniel, or the Revelator, I find *time* used to measure symbols, whether it be a "woman," a "horn," a "beast," or any other thing, I have the right, from one God-given precedent, to assume that the *time itself*, is symbolic; and if so, that a day represents a year. Then if the *facts* of the case demand such an application, I am fully warranted in accepting it.

That the "seventy weeks," or seventy *sevens*, of Dan. 9: 24, represent that many years, the facts in relation to the coming of the Messiah, clearly support. That the vision of Dan. 8:, which is called the "vision of the evening and the morning," (verse 26), or the vision of the "days," giving it the same rendering as in verse 14, "Until two thousand and three hundred *days*," (*Hebrew, evening morning*, see margin), means a day for a year, is self-evident. The vision embraces three empires, Medo-Persia, Grecia and Rome, and is called "the vision of the days." [The Hebrew word here is *boh-kar*, and is the same in verses 14 and 26.] And Daniel called it the vision of the *boh-kar*; and when asked how *long* the vision? the saint answers: "until two thoussand and three hundred days," and a little something to follow, viz: the cleansing of the sanctuary. And this we know, that a little more than six *literal* years, bears no proportion to the dur-

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ation of what the vision embraces; and as the time there is used to measure symbols, *unity* demands that the *time* should be symbolic also.

Thirty days is the Bible measure for one month, (see Gen. 7: 11, 24, and 8: 4). The fountains of the great deep were broken up on the seventeenth day of the second month, and the waters prevailed upon the earth a hundred and fifty days and the ark rested, in the seventh month, on the seventeenth day. And this one hundred and fifty days was exactly five months, thirty days to the month. And in Rev. 12, the woman, [church], fled into the wilderness for 1260 days, (verse 6); and in verse 14 it is called "a time, and times, and half a time." And in Rev. 13: 5, the power from which she suffered had power to continue "forty and two months." Forty-two months are three and a-half years, or "*times;*" and 42 times 30 are 1260. Hence, as three and a half "times," *represent* twelve hundred and sixty years, so "*seven* times," represent twice twelve hundred and sixty, or 2520 years.

The seventy years captivity ended in the first year of Cyrus, which was B. C. 536. They therefore *commenced* seventy years before, or B. C. 606. Hence, it was in B. C. 606, that God's kingdom ended, the diadem was removed, and all the earth given up to the Gentiles. 2520 years from B. C. 606, will end in A. D. 1914, or forty years from 1874; and this forty years upon which we have now entered is to be such "a time of trouble as never was since there was a nation." And during this forty years, the kingdom of God is to be set up, (but not in the flesh, "the natural first and afterwards the spiritual)," the Jews are to be restored, the Gentile kingdoms broken in pieces "like a potter's vessel," and the kingdoms of this world become the kingdoms of our Lord and his Christ, and the judgment age introduced.

These are some of the events this generation are to witness. But the *manner* of accomplishing all these things, as well as the *time* of their fulfilment, are where the church are to stumble and fall as did the first house of Israel, "Because *they* knew not the time of their visitation."

The very fact that Jerusalem has been trodden down of the Gentiles, *nearly* all of this 2520 years, and that the indications are unmistakable that forces are at work to prepare the way for their restoration, is of *itself*, a powerful argument in favor of the correctness of the above application. It may be said, granting that in the main, you are right, still you do not *know* but

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you may be a few years, more or less, out in your calculation. Supposing I admit that, is that a good reason for you to turn your back on the whole thing, and again sink into the world, and become overcharged with the cares of this life?

But I am not willing to admit that this calculation is even *one* year out. Not from dogmatism, for I am ready to admit that my *opinion*, or my *reasoning*, may be as faulty as that of many others; and if, in the present case, there was but this one argument, I should say, it is quite possible errors may be found arising in some unexpected quarter. But there is such an array of evidence. Many of the arguments, most of them, indeed, are not based on the year-day theory, and *some* of them, not based even on the *chronology;* and yet there is a harmony existing, between them all. If you had solved a difficult problem in mathematics, you might very well doubt if you had not possibly made some error of calculation. But if you had solved that problem in *seven* different ways, all independent one of another, and in each and every case reached the same result, you would be a fool any longer to doubt the accuracy of that result. And this is a fair illustration of the weight of evidence that can be brought to bear on the truthfulness of our present position.

Forty years, or now, about thirty-eight years before the times of the Gentiles end, is none too much time, for the accomplishment of the many wonderful events that must transpire during their continuance. If our calculation showed that they were to end this year, or even during this decade, doubts might well arise as to the *possibility* of this being true. But there seems to be time enough, since events move rapidly in this age of the world.

After the saints are taken, and the gospel, dispensation ended; the "fullness of the Gentiles," who are to compose the bride of Christ, having come in, blindness is to be turned away from the Jews. "And God will set his hand a second time to restore the remnant of Israel." But after this *remnant*, that is, the living Jews of this generation have made their way back to Palestine, and the "waters of the Euphrates are dried up," that is, the *christian nations of Europe*, the kings of the East, and of the whole world are to be brought up to Jerusalem to battle, and the city is to be taken, as described in Zech. 14. Then the Lord shall appear *with all his saints*, and his feet shall stand upon the mount of Olives, which is a-half mile to the east of Jerusalem, and overlooks the city. And the Jews, who have been worsted in the battle, will cry out, "Lo, this is our God! we have waited for him, and he will save us." "Then shall the Lord go forth

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and fight against those nations," and the battle of the great day of God Almighty takes place. This state of things, however, may not, and evidently will not, obtain for many years, probably near the end of the forty years. For the Lord will make a short work on earth when he takes it in hand. "God came from Teman, and the Holy One from mount Paren. Before him went the pestilence, and burning *diseases* (margin) went forth at his feet. He stood and measured the earth; he beheld, and drove asunder the nations."

After the "seven last plagues, in which is filled up the wrath of Almighty God," are poured on this generation, and the battle of the great day is ended, the times of the Gentiles will terminate, and Jerusalem no longer be trodden down by its enemies. Then comes the completion of the restitution of, not a "*remnant*," but of "*the whole house of Israel.*" "Behold! O, my people, I will open your graves and bring you up out of your graves, and bring you into the land of Israel." The present remnant of the Jews, may go back in railroad cars, if they take time enough; but when the whole house of Israel go back, the few railroads in the east will be of little account; and they will go in litters, on dromedaries, and other swift beasts, and be helped in every way by the Gentiles, who will then acknowledge that God is among them, (see Isa. 66; 20). And the Gentiles will go up from year to year, to keep the feast of tabernacles at Jerusalem. And the kingdom shall be the Lord's.

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THE TWO COVENANTS:

OR

Jewish and Gospel Dispensations.

A clear and comprehensive Time argument can be drawn from these two dispensations. One being the exact counterpart of the other, by measuring the first we are enabled to get the duration of the second. And we shall show that Zion's warfare was to be "double;" that is, in two equal parts, and that there are two nations; the one representing the people and kingdom of God on the plane of the flesh, and which was purely typical; the other representing the people and kingdom of God on the plane of the spirit, and is therefore in its nature eternal. That as the first man, Adam, was of the earth, earthy; so in the order of God, the seed, the people, the kingdom, and all that pertained to the first covenant, was of the earth, earthy. That as the

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second man, Adam, is the Lord from heaven, so the seed, the people, the kingdom, and all that pertains to the kingdom and the inheritance, are spiritual, or heavenly. That one was designed as a pattern of the other, "see thou make everything after the pattern shown thee in the holy mount," and what a wood pattern in a foundry, is to a casting made with precious metal, so is the first covenant, the natural, to the second covenant, the spiritual. Hence, in one, we have the measurement of the other.

I will state a few points in which the similarity is strongly marked: The one was from *twelve* tribes; the other from *twelve* apostles. They were both children of Abraham, the one after the flesh, the other after the promise. Each have their warfare, the one with flesh and blood, the other against spiritual powers. "We war not against flesh and blood, but against spiritual powers in heavenly places." Both are overcome and taken captive, the one by Babylon, and the other by mystic Babylon, the mother of harlots. The one were children of the earthly, and the other of the heavenly, Jerusalem. To one Christ came in the flesh, "a body hast thou prepared me;" to the other he comes in a spiritual body, for description of which see Rev. 1: 12. Hence, the apostle could say, "yea, though we have known Christ after the flesh, henceforth know we him no more." Both were to be a kingdom of priests; "Ye shall be unto me a kingdom of priests, and a holy nation," (Exo. 19: 6). "But ye are a chosen generation, a royal priesthood, a holy nation." "And hast made us unto our God kings and priests, and we shall reign on the earth," (1 Peter, 2: 9, and Rev. 5: 10). Did the first covenant have its temple and sacrifices? so have the second. "Ye al. o, as lively stones are built up a spiritual house, a holy priesthood to offer up spiritual sacrifices," (1 Peter, 2: 5). Did they have the tabernacle made with hands? we also have one "not made with hands." Did they have their holy place into which the high priest entered to make the atonement? we also have a High Priest "who can be touched with the feeling of our infirmities," and who entered in beyond the vail, "that is the flesh." Incense was offered under the first covenant; "and he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail; and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony that he die not," (Lev. 16: 12). "And another angel came and stood at the altar, having

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a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense with the prayers of the saints ascended up before God, out of the angel's hand," (Rev. 8: 3). "Full of incense *beaten small.*" Long prayers made to be heard of men, "have their reward," and never reach that golden censer before the throne.

Each dispensation also ends, not only with an advent of Christ, but with a harvest, (compare John 4: 35, and Matt. 13: 39). In the first harvest the reapers were men in the flesh, in the second harvest "the reapers are the angels." Thus the two dispensations are double, in every particular.

Paul makes this clear in Gal. 4: 22. "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, Abraham had two sons; the one by a bond-maid the other by a free woman. But he who was of the bond-woman was born after the flesh; but he of the free woman, by promise. Which things are an allegory, for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar, . . . and answereth to the Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above, is free, which is the mother of us all. . . . Now we, brethren, as Isaac was, are the children of promise. . . . Nevertheless, what saith the Scriptures? Cast out the bond-woman and her son, for the son of the bond-woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond-woman, but of the free. Stand fast, therefore, in the liberty wherewith Christ has made us free, and not be again entangled with the yoke of bondage." Fleshly Israel are the *real* sons of the *real* Isaac, the seed of promise. But all this, on the plane of the flesh, the first Adam, is but an allegory. And fleshly Israel never has, and never will, represent the real kingdom of God, any more than Isaac represented the real seed of promise. "The promise was unto thy seed, *which is Christ*," says the apostle. So the first covenant simply *represents* what the second is in reality.

These things being true, is it strange that God has carried these parallels a little further, and that the *measure* of the two should also be equal? That there is no *direct* measurement of the gospel age, between the lids of the Bible, we are fully convinced. In fact, the gospel dispensation is thrown in, as it were, in a parenthesis, as if the children of the flesh having failed,

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every thing in the regular order of events had stopped, until this wonderful process of developing a seed on a higher plane should be accomplished. Prophecy, in the Old Testament never speaks of *two* advents of Christ; and almost always, if not invariably, associates the works of the first and the second together, as if they were one and the same. Read Isa. 9: 10. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders," &c. Where in that, can the first advent, to suffer, and the second advent, to reign, and the long years between the two, be distinguished? Read Luke 1: 31–33, "Thou shalt call his name JESUS, and he shall be great, and shall reign over the house of Jacob forever." Where could Mary see the whole gospel dispensation, between the beginning and end of that sentence? Compare also Isa. 61: 2, and Luke 4: 19. "To proclaim the acceptable year of the Lord, and the day of vengeance of our God;" at the word "and," between "Lord" and "thee," in the above prophecy, the gospel parenthesis comes in; also see Zech. 9: 9, 10. Jesus rides into Jerusalem on the ass, he speaks peace to the heathen, and his dominion is from sea to sea; all of which, except the riding into Jerusalem, belongs to the restitution age.

From the above, many suppose that the reckoning of *time* stopped between the two advents, so far as prophecy is concerned. Hence, they feel at liberty to place the last week of the "seventy weeks" of Dan. 9: somewhere in the future, while admitting that sixty-nine of those weeks ended at the coming of "Messiah the prince," when he came to his own, after the preaching of John, and count the gospel age a blank, and connect the other week with the *second* advent. But although *events* found in close connection in prophecy, may, in the fulfillment, be wide apart, *time* never ceases, either in prophecy or otherwise.

The gospel church is referred to in prophecy, if at all, only in types and dark sayings, and all the prophecies concerning the work of the first and the second advent, would read just as smoothly if the restitution age, when Christ takes the kingdom and reigns, had followed the Jewish age, *without* the introduction of a gospel dispensation.

God has certainly promised a restitution and a glorious future to Israel in the flesh; and it is only in the New Testament we learn that these same prophecies are also to be fulfilled, in a *higher* sense, to spiritual Israel. For the children of the promise are counted for the seed; "and the children of the bondwoman shall not be heirs with the children of the free woman,"

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nevertheless there are great promises in store for them, *because*, like Ishmael, they are the seed of Abraham.

It is between the casting off of fleshly Israel, and their restoration, that the gospel dispensation to the Gentiles, to take out from them "a people for his name," comes in, "I would not have you to be ignorant of this mystery, that blindness in part, is happened to Israel until the fullness of the Gentiles be come in." And here, during the period in which they were to be cast off, is where we find the measure of the gospel age. For blindness cannot be turned away from them, until the gospel to the Gentiles shall end.

When they have received "*double*" for all their sins, "their appointed time will be accomplished, and their iniquity pardoned." Double means two equal parts, and if God has thus divided their chastisement, so that the two parts are distinctly marked, and we can find the measure of the first part, of course the length of the other half will be determined. "Comfort ye, comfort ye, my people, saith your God: speak ye comfortably to Jerusalem, and cry unto her that her warfare [*margin*, appointed time] is accomplished, that her iniquity is pardoned, for she hath received at the Lord's hand, double, for all her sins," (Isa. 40: 2).

From the beginning of their history until the coming of Shiloh, or Christ, they held a peculiar relation to God. "The sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come." During the time Christ was in the loins of Judah, their relation to God remained unchanged, although they were continually being chastised. But when Christ had come, offered himself to fleshly Israel, and was rejected, "and put to death in the flesh," they lost that relationship; since which he has been taking out a people "for his name," by a new process, begotten and born of the Spirit, and "not of the flesh, nor of the will of man;" and Israel in the flesh has been utterly forsaken of God, and their "house left unto them desolate." This was certainly the turning point in their history, for from that day to this, their relationship to God has remained unacknowledged, and they, left to their blindness, "until the fullness of the Gentiles be come in."

The idea may be a little startling, but in the spring of 1878, a point in their history will be reached when this latter half will be just equal to the former. In other words, the measure of the period during which they held a peculiar relationship to God, and the measure of this time during which they have been

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utterly cast off, will be equal. Double, means two equal parts; and in the spring of 1878, they will have received "*double* for all their sins." Will not the comforting message then go forth? and the work of their restitution commence?

This prophecy of Isaiah concerning the "double," or their chastisement in two equal parts is not alone; we find it in Jeremiah. And in Zechariah we find the very day the double, or last half began.

In Jer. 16: 13 to 18, there is a clear statement that he would cast them off "*where he would not show them favor*," which did not occur until they rejected their Messiah; and this is followed by a promise of a restoration back to their own land. "And *first* I will recompense their iniquity and their sin double," (verse 18); and in Zech. 9: 9–12, the prophecy of Christ's rideing into Jerusalem, and the statement occurs, "even to-day do I declare I will render double unto thee," (verse 12); and it was that very day he wept over the city, left their house desolate, and the second half, which makes the double, began.

These are all strong points, and to me they do not appear far fetched; while the facts of their history, and the probabilities that they are on the eve of a restoration to Palestine, also lend their support to this view.

The argument from the phrophecies leaves the last half of this double period a blank; but there is a second argument drawn from the types in the law, which touches the gospel church that was to fill this latter half, and makes the Jewish and gospel dispensations equal, not merely in duration, but in all those parallels we have named.

If you ask, can you prove your present position so absolutely that one who is *opposed* to the whole thing, will be compelled, in his own mind, to acknowledge its truth? I answer, no! I am not trying to reach that class, but am writing for those who are hungry for truth, and are willing to search for it in this direction.

These two covenants were represented by the two cherubim over the mercy seat, each cherub had its wings extended so as to touch the walls of the house; that is, the one on the one side of the mercy seat had its wings extended from the one wall to the centre, over the mercy seat; and the other, from the other wall to the centre, and their faces were turned inward toward the mercy seat. The Jewish covenant looked *forward*, in all its sacrifices, to Christ. The gospel looks back to the Rock from whence it was hewn; and these cherubim were to be "of equal

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measure and of equal size," (see Exo. 25:22, and 1 Kings, 6: 23),

The mercy seat, where "I will meet with thee," (Exo. 25: 22), represents Christ. The Greek for "mercy seat," is *hilasteerian*, and occurs but twice in the New Testament. "And over it the cherubim of Gold, shadowing the mercy seat," (Heb. 9: 5). The other text is in Rom. 3: 25. "The redemption that is in Jesus Christ, whom God hath set forth to be a *hilasteerian* through faith in his blood." The cherubim looked, the one forward, and the other back to the mercy seat; and we know the Jewish covenant looked *forward*, and the gospel *back* to Christ. The cherubim spanned the house, temple, or church of God; and we know that the church complete, is to be made up from the two covenants; "and thou shalt make them of equal measure and of equal size."

We have not exhausted the evidence to prove that these cherubim represent the two covenants, or *testaments*, it is the same word; for to do so, involves the introduction of the "*two witnesses*," of Rev. 11, for which we have no space in this chapter; but will add that the evidence from this source, that the two are to be of equal measure, is fully as strong as from the prophetic argument.

The measure of the first dispensation, under the twelve tribes, was 1845 years, as we will show. That dispensation began at the death of Jacob, and ended at the death of Christ. Prior to the death of Jacob, the one-man age obtained; that is, one man represented God's church. Abraham was alone, as was Noah. Isaac was the only son chosen; then Jacob. Until Jacob's death his children were not recognized as the twelve tribes of Israel, but simply as the sons of Jacob, and brethren of Joseph. At his death a radical change occurs. It is no longer one man, but the twelve tribes of Israel, that represent God's people. And they continued so to do until Shiloh came, and with him, the one man age began again. Christ and his body, "all members of the one body," &c. Between the death of Jacob and the death of Christ, events occurred in their history, such as the exodus, the giving of the law, "which was added because of transgression," their entrance into the promised land, captivities, &c., but no change occurred; the twelve tribes remained the twelve tribes, and the representatives of God's church, through all their ups and downs. And on the death bed of Jacob, it was said, "The sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come, and unto him shall be the gathering of the people," (Gen. 49: 10). And it was then

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they were first recognized in these words: "All these are the twelve tribes of Israel," (verse 28). The chronology from the death of Jacob to the death of Christ, is as follows:

The death of Jacob occurred 232 years after the covenant was made with Abraham; for at that time Abraham was seventy-five years old, (Gen. 12: 4). Isaac was born 25 years after, or when Abraham was a hundred, (Gen. 25: 5). Isaac was 60 years old when Jacob was born, (Gen. 25: 26) Jacob lived 147 years, (Gen. 47: 18). 25, and 60, and 147, make 232. As from the covenant to the day they left Egypt was 430 years, and from the covenant to the death of Jacob was 232 years, the time from the death of Jacob, to the day they left Egypt, was 198 years.

The Measure.

From death of Jacob to leaving Egypt, -	198	years.
In the wilderness, - - - - - -	40	"
To the division of the land, - - - -	6	"
Space of time for the judges, - - - -	450	"
Under the Kings, - - - - -	513	"
Captivity, while the land enjoyed her Sabbaths,	70	"
To beginning of the Christian era, - -	536	"
To the death of Christ, - - - - -	32	"
Total, - - - - - -	1845	years.

This 32 years comes thus: Christ was crucified in the spring of A. D. 33, on the day after the evening of the passover; and hence, on the fifteenth day of the first month, Jewish ecclesiastical time; and as the Jewish ecclesiastical year begins in the spring, He was, therefore, crucified fifteen days after the *Jewish* year, corresponding to A. D. 32, ended. Hence, only 32 years and fifteen days, (Jewish time), had passed on this side of the Christian era, at his death. There is good evidence that Christ was thirty in the autumn of A. D. 29, or six months before our A. D. 30 began. Hence, in the spring of A. D. 33, he was thirty-three years and six months old.

It was remarked in the early part of this chapter, that the Jewish dispensation ended with a "harvest." "Lift up your eyes and look on the fields; for they are white already to harvest. . . I send you to reap that whereon ye bestowed no labour," &c. And as proof that this harvest was the closing work of the Jewish age, and belonged exclusively to them, we give Christ's testimony that he was sent "but to the lost sheep of the house of Israel;" and further, he would not permit his "reapers" to go to any other; "Go not in the way of the Gentiles, and into

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any city of the Samaritans enter ye not." As proof that this age also ends with a harvest, I refer you to Matt. 13: or the parable of the "tares and wheat." "Let both grow together until the harvest." . . . "The harvest is the end of the world." "And in the *time* of harvest I will say to the reapers, gather ye together *first* the tares."

A harvest is the time of gathering fruit, but the work of the gospel is *sowing seed.* Hence, you are not to mistake, and suppose that the end of the world, *aion*, or age, has been the gospel itself. The end of the Jewish world (aion), came at the first advent of Christ; "now once in the end of the world, (age), hath he appeared to put away sin by the sacrifice of himself," (Heb. 9: 26); and the end of the gospel *aion*, comes at the *second* advent of Christ. "What shall be the *sign* of thy *coming*, and of the end of the world?" (Matt. 24: 3). "This gospel of the kingdom shall be preached in all the world, as a *witness* to all nations, and *then* shall the end come," (verse 14).

The harvest to the Jewish age, was the three and a-half years of Christ's ministry; and the harvest of *this* age is also one of three years and a-half, to transpire during the personal presence of Christ; not in the flesh, but in the character, in which he comes to his "*spiritual* house." And all the details of the closing up of that age have their parallels in the closing up of this age. And, as from the death of Jacob, to the death of Christ, was 1845 years, so from the spring of A. D. 33, to the spring of A. D. 1878, will be 1845 years, at which time they will have received "double," and when blindness begins to be turned away from *them*, the fullness of the Gentiles will have come in, and the gospel dispensation close.

But we must now drop this subject, as two or three other lines of argument must first be presented, before this part of the "*double*" can be understood by the reader.

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THE JUBILEE.

"Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled, (Matt. 5: 18).

In this argument we purpose to show that the system of sabbaths inaugurated as a part of the law, are not yet fulfilled; that they point to the great jubilee, or restitution age. And that as they are not yet fulfilled, they cannot pass away. The system of counting the sabbaths, and each succeeding jubilee,

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was a part of the law; hence, that system of *counting* cannot pass away "till all be fulfilled;" and that system of counting, continued to the present time, proves that the great jubilee, or "times of restitution of all things," (Acts 3: 19), began on the 6th of April, A. D. 1875.

The "*times* of the restitution," mean the whole restitution age, which will be at least *one* thousand years, and possibly three hundred and sixty thousand; and the fact of their having *begun*, involves nothing more visible to us than the [*parousia*], presence, of Christ, and the progression of the work of the *harvest* of this age, And as the coming of Christ and the harvest of this age is a preparatory work of the restitution of all things, it follows that these two ages, must lap, one on the other, as the law and the gospel lapped, at the first advent. Since the work of Christ was both a closing work to the Jewish age, and a preparatory work of the gospel. That the Jewish age did not end until Christ, who came to his own, had offered himself to them and been rejected, and finally left their house desolate, all will admit. Christ was "born under the law, circumcised the eighth day," and during his ministry and their "harvest," taught them to *keep* the law; "The scribes and Pharisees sit in Moses' seat; all therefore, whatsoever they bid you observe, that *observe and do*," (Matt. 23: 3); and yet Christ came, "*preaching the gospel*," (Mark 1: 15). Hence, you must not be surprised if the gospel age, and the age of the *restitution* also, lap a little.

Each feature of the law is fulfilled in that to which it *points;* the mere keeping of it having nothing to do with its fulfilment. For instance: If the Jews had continued to keep the feast of the paschal lamb down to the present time, that would not have fulfilled it; it pointed to Christ; and must be fulfilled in him.

Some have the idea that the law was *all* fulfilled at the first advent, because of the following: "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil," Matt. 5: 17). But he no more fulfilled *all* the law, than he did *all* the prophecies. He fulfilled all connected with the sacrifice and shedding of blood, and nothing connected with the *kingdom*. Even the passover was fulfilled only so far as the slaying of the lamb; the eating of its flesh has been going on all through the gospel dispensation; and the passover *itself*, which followed the eating of the flesh and sprinkling of the blood, (see Exo. 12: 1–13), is not yet fulfilled; but is to be, in the kingdom of God, (Luke 22: 15, 16).

As the law is fulfilled in that to which it points, and all of the

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law foreshadows "good things to come," and there is a sabbath of rest remaining to the people of God, the sabbatic system which points to that which is to come, has not passed away. Hence, we are on a sure track, and if we carry out the system correctly to its final conclusion, we shall reach a true result, as surely as that heaven and earth would pass, *easier* than this system of sabbaths prove defective.

The Jews kept six kinds of sabbaths; the seventh day, Exo. 31: 15; the 7th week, Deut. 16: 9; the 7 x 7 and 50th day, Lev. 23: 15, which was the day of Pentecost, and was fulfilled by the descent of the Holy Spirit, Acts 2:. They also kept a sabbath, beginning on the 7th month, Lev. 23: 24; the 7th year, Lev. 25: 4; and the 7 x 7 and 50th year, Lev. 25: 10. This last was a "jubilee," which means a reverting back, or *restitution.* "In the year of jubilee ye shall return every man unto his possession," verse 13. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of *restitution* of all things, which God hath spoken by the mouth of all his holy prophets since the world began," Acts 3: 19–21. It seems that these *times* of restitution of all things, have been spoken of by every prophet, either directly or indirectly. But did Christ speak of this restitution? for *he* was a prophet; "and Jesus answered and said unto them, Elias truly shall first come and restore all things," Matt. 17: 11. Then there is to be a restitution of *all things;* the Sodomites, Indians, Hottentots, Jews, in fact, everything lost by the fall. "As in Adam all *die,* so in Christ shall all be made *alive;*" *because* there is to be a restoration of all things. And so important is this restitution that God has spoken of it by every prophet since the world began. But did Daniel speak of it? Yes; I answer. First, in the type of Nebuchadnezzer, who was made to represent the restitution in all its phazes. He lost his dominion, was driven out with the beasts of the field, and at the appointed time had a restitution of all that he lost, with an addition of glory and majesty. Daniel also speaks of this restitution of all things, where he teaches that "the kingdom is to be given to the people of the saints of the most high;" and that the lost dominion is to be thus restored. Was Job a prophet? then he speaks of the restitution of all things. And how? The whole book teaches a restitution. God *speaks* in symbols, parables, and dark sayings; and the whole

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book of Job is an allegory, teaching a restitution of all things, with an increase of glory. Does he not lose all that he has, and the end with him, was a "restitution of all things?" But Moses was a prophet, and has *he* spoken of the restitution? Aye! and in tones of thunder. A whole sabbatic system organized and carried out to teach it. Read Lev. 25: where we learn that the system of sabbaths which culminated in the jubilee, leads to a full and complete restitution of both person and inheritance.

The law provided six sabbaths, terminating in a jubilee or restitution; but being only a shadow of good things to come, and not the very substance, only *pointed* to the great and final restitution, to which they failed of attaining. Therefore, there remaineth a restitution, "and a keeping of a sabbath to the people of God;" and if we follow out its teachings, we shall surely arrive at the substance.

The system of sabbaths was a system of multiples; The fiftieth day was reached by multiplying seven sabbaths; "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering, seven sabbaths shall be complete; even unto the morrow after the seventh sabbath, shall ye number fifty days," Lev. 23: 15. And the jubilee was also thus reached; "And thou shalt number seven sabbaths of years unto thee; seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound," &c., Lev. 25: 8.

The whole system of sabbaths was one continuous round of cycles, and multiplying one into another; and we have positive instruction that it points to something to come, in which it is to be fulfilled, and that it cannot pass away until all be fulfilled. Hence, these sabbatic cycles must in some way continue in active opperation; otherwise they have passed away, and passed without a fulfilment. But as they *cannot* thus pass away, they *do* continue. Still it may be said, neither Jew nor Gentile, have recognized them for nearly three thousand years. This is true, and can be explained thus: This system of cycles in its very nature enlarges; even in its typical character, the increase was from a cycle of one week up to that of fifty years; and while the smaller cycles would naturally be brought to their continual notice, the larger ones would be of less immediate interest, and the one of fifty years would pass over thousands, who would never expect to see it consummated, and, although their inheritance might have fallen into the hands of aliens, they would

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look forward to its restitution merely for their children. A multiple of the *sixth* sabbath or fiftieth year, into itself, is an immense cycle; and notwithstanding God has promised to bring them back to their own land, "that they shall be restored to their former estate," &c., &c., yet so large has been this cycle, that the Jew, himself, has lost his reckoning, and in the hardness of his heart, forgotten to count. But though the watchmen have slept, He that keepeth Israel will not slumber. Heaven and earth may pass, but one jot of the law shall in no wise pass, till all be fulfilled.

Though fifty times fifty is a large cycle, the restitution, spoken of by the mouth of all the holy prophets, the sabbath of rest that remaineth to the people of God, will surely come; since this feature of the sabbatic law, must have a fulfilment; and there is no other way of *continuing* the jubilee cycles. If they *ceased*, some thousands of years ago, then the *jubilee* cycles passed away without a fulfilment. But they did not pass away, no matter how much men may have been in darkness. The inheritance lost to the Gentile "beasts" of the earth, is to be restored, and the great jubilee cycle has been running its round, and we are now, both the fleshly and the spiritual children, in the midst of the events connected with its termination. The "harvest" of the world has come; the transition period from the gospel to the "times of the restitution." The "fig-tree is putting forth its leaves," and the shadow of coming events can be seen by those who are walking in the light.

It does not seem to me possible that the whole Bible has been arranged so that the law, the prophetic numbers, and the chronology of the six thousand years, should all appear to end just where the two parts of Zion's warfare happen to be equal; or even that a plausible argument could be found bringing a harmonious ending, from so many sources, unless there was some truth in these things. If it be asked how do you know the sixth sabbath, or fiftieth year, should be multiplied into itself, to reach the next great jubilee, my answer is, I do not know it. I only know there seems to be no other way of *continuing* the cycles, which certainly were a part of the law, and that God has arranged the scriptures so that we can get the starting point; that is, the end of the last jubilee under the law, where this great cycle must begin, if anywhere, and get it with *absolute certainty*, on the same chronology that brings every thing else to this harmonious termination; and also, that there are two entirely distinct ways of tracing this reckoning through more than three thousand years; and by each, the same day, the 6th of April, 1875, is reached; and I cannot believe such absolute accuracy could come by chance; therefore, I have to believe it comes from God.

In order to get our data for reckoning the cycles, so that we can advance with precision and certainty, we have first to determine where the system of sabbaths to the *land* began, and where it ended; for where the typical cycles *ended*, the antitypical *began*, else there would be a break, when neither would be in process. And we have authority for this reckoning, since the 7 x 7 and fiftieth *day* was so fulfilled. Although the *jubilees* ceased, when they lost the title to their land, at about the time of this seventy years captivity; the sacrifice, the passover, the offering of first fruit, &c., &c., were maintained until they were fulfilled, in Christ. This explains

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why the Jews were kept in the condition in which they could offer sacrifices for so many centuries after they lost their landed possessions. If the sacrifice had ended at the Babylonian captivity, they would have passed away before they were fulfilled; since they were fulfilled in Christ, the great sacrifice to which they pointed. And as they were a continual service, not merely coming at the end of *cycles* of time, they had to be kept up until they were fulfilled, because heaven and earth could pass easier than any part of the law fail, until it was fulfilled. But when their dispensation was about to end, and the last lamb which God could recognize had been slain, their house was left desolate, the vail of the temple was rent, and the antitypical Lamb "cried, It is finished; and bowed his head and gave up the ghost." And from his resurrection, early on the first day of the week, the counting the antitypical 7 x 7, or fiftieth day began, and was consummated in the descent of the Holy Spirit. "And when the day of Pentecost was fully come, they were all with one accord in one place; and suddenly there came a sound from heaven as of a rushing mighty wind," &c. (Acts 2: 1). And as the antitype of the fiftieth *day* was fulfilled before *those* cycles passed away, we must look for an equally perfect fulfilment of the larger cycles: From all which we gather that where the type ceases, the antitype must begin; else the system would, for the time, pass away. Hence when the typical *jubilee* cycles ended, the antitypical must have begun.

"Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the *land* keep a sabbath unto the Lord. Six years shalt thou sow thy field," &c. (Lev. 25: 2). Here is where the sabbaths to the land began, and they were to begin to count the cycles. And this was at the end of the forty years, at the time they crossed the Jordan.

Having learned when the system *began* our next inquiry is, at what time did their last jubilee cycle terminate? We know they have not continued this side of the Babylonian captivity, for it was at that time God gave all the earth into the hands of the first universal Gentile kingdom, and they still hold it. Hence, the Jew has had no restitution of his inheritance since then. But for this calculation it is necessary to have the *exact* year of their termination. From entering the land, each forty-nine years would complete one cycle, when the fiftieth, or jubilee year, would be added. Thus, each fifty years, would cover a sabbatic cycle with its jubilee. And as the time from entering the land, to the captivity, was [see the chronology] 6 years to division of the land; 450 for the space of the judges; 513 under the kings, making a total of 969 years, we can soon find out how many jubilees they had. 50 goes in 969, 19 times. and 19 years over. Therefore, their last jubilee ended nineteen years before the captivity. And this you will find was a marked year in their history, since it was the *beginning* of the carrying away of Jerusalem captive by Nebuchadnezzar, who came against Jerusalem in the third year of the reign of Jehoiakim, (Dan. 1: 1); at which time Daniel and a large part of the nation were carried away. But Jehoiakim was permitted to reign, by paying tribute. And as he reigned eleven years, his last *eight*, and Zedekiah's *eleven*, would make nineteen. Hence, it seems God permitted their cap-

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tivity to begin as soon as the last typical jubilee ended. But not until the *nineteenth* year of Nebuchadnezzar which was the *eleventh* year of Zedekiah, (Jer. 52: 12), was the *land* made desolate so that it could enjoy the foretold "seventy years" of sabbaths. Here is one of the mistakes made by Bishop Usher, in his chronology. *He*, supposing the seventy years were simply a measure of their *captivity*, instead of the desolation of the land while it should enjoy its sabbaths, very naturally began this "seventy years," at the time Daniel and the greater part of the nation were carried to Babylon, in the fourth year of Jehoiakim; and therefore, eighteen years too soon, or eighteen years before the *land* was made desolate.

In order to *continue* their system of jubilee cycles until its fulfilment, there must needs be a larger cycle, since the smaller ones have long since ceased; and as the fifth sabbath, or seventh year was multiplied into itself, 7 x 7, to bring them to the sixth sabbath, or typical jubilee; so there is no other way to measure the *seventh*, the final great jubilee sabbath to which all the others point, but to multiply the *sixth* or jubilee sabbath, into itself.

Fifty times fifty, is two thousand and five hundred; and measuring from their last jubilee or nineteen years before B. C. 536, would terminate in A. D. 1875. But it may be said we have no positive instruction to carry out this system of sabbaths to its fulfilment. This I grant; but *positive* instruction always ends with the letter of the law; what the law *teaches*, is something *beyond* the mere letter. We all understand that the slaying of a lamb on the evening of the fourteenth of the first month, was designed to teach something beyond the letter; and that the spiritually minded Jew was supposed to see his Messiah in those types. Here is just where the Jews failed. "The word preached did not profit them, not being mixed with faith in them that heard;" "So we see that they could not enter in because of unbelief; Let us, therefore, fear lest a promise being left us of entering into his rest any of you shall seem to come short of it," (Heb. 3: 19, and 4: 1, 2). The Jew in his unbelief, saw only the letter, and *nothing* to which the law pointed. In other words, he saw nothing that, in and of itself, was of any value. Hence, it did not profit him. And would you, too, "fall after the same example of unbelief?" If so, you will, in the present case, stop with the *typical* jubilees. *I* shall look forward to what those sabbatic cycles were designed to *teach;* and thus "labour to enter into that rest." And, as I am *sure* the system of jubilees were

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designed to teach the great final jubilee, or restitution of all things; and also am sure the system of *multiples*, which was not only a "*jot*," but a big part of the law, cannot pass away until it is so fulfilled; I shall, and do, plant my faith, not on the law, but on what the law and the prophets *teach*. "If ye love me, keep my commandments." "*Search the Scriptures*, for they are they that testify of me;" and they testify of him, not so much in the letter as in their true meaning. The lamb, testified of Christ. The jubilee, or restitution, testifies of him, whom "the heaven must receive *until* the times of restitution of all things." Think not that by merely honoring the *name* of Christ, you can enter into that rest, while harboring in your heart the very unbelief that shut out the Jew. It is not your church record, but God's word that shall judge you in the last day.

As the last typical jubilee ended nineteen years before the seventy years desolation began, you will readily see that by adding the 19, 70 and 536, to A. D. 1875, you get 2500, the total of 50 x 50. Hence, by this argument, we have already entered "the times of restitution of all things," at which time the return of Christ is due. For we learn that when Christ had ascended into the Holy Place, "the heaven must retain him *until* the times of restitution of all things," (Acts 3: 21). And if his return is due, the "harvest" of the earth is due. "But as the days of Noah were so shall the [*parousia*] presence of the Son of man be," (Matt. 24: 37)

We had better not be too certain that among all the mistakes of both the Jew and Gentile church, [who were both to stumble, "for he shall be for a stone of stumbling, and a rock of offence to *both* the houses of Israel;" that is, the house after the flesh, and the house after the *promise*], that there has been no mistake in relation to the *manner* of his coming *now* as well as at his first advent.

Our next argument, or as we will call it, the other half of this, is drawn from *prophecy*. For the law and the prophets are one and inseparable in *spirit*. Hence, truth in all these glorious subjects, is double, or like a "two edged sword."

When the above argument, as drawn from the jubilee cycles, was first seen by the writer in the spring of 1874; it was not the result of a long course of investigation, like most of these arguments, but of a sudden *happy thought*, or, had it been on some more common theme, I should have said "inspiration." But at the same moment that the idea occurred that from their last typical jubilee, to the antitype, should be a cycle of a multiple

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of their largest and last sabbath; the idea also occurred that as the "seventy years," commonly called the captivity, were designed of God for the purpose of permitting the *land* to enjoy its *sabbaths*, and that their captivity was only a secondary matter, not even measured by the "seventy years," since Daniel and the greater part of the nation, were carried away eighteen years before the seventy began. The idea occurred, I say, that as this "seventy years" was "that the land might enjoy her sabbaths," it ought to be the *key* to the whole sabbatic system. I knew God had said "the land did not enjoy her sabbaths while they dwelt upon it;" and that it had not enjoyed its sabbaths since it had been "trodden down of the Gentiles." And yet God claimed that it *had* enjoyed them; that he had made it *desolate* till it had enjoyed them; and that he had made it desolate *seventy years* for that very purpose, (see 2 Chron. 36: 21). Hence, the very natural suggestion, that *seventy*, should in some way be a measure to the system of sabbaths to the land; and the question immediately presented itself, will not the time from entering the land of promise, where this system of sabbaths *began*, to A. D. 1875, prove to be just seventy of these cycles? I was in the street, some distance from my office, when these two lines of argument, both new, presented themselves. It was in the evening, and, as I could not see to add up the figures until reaching the office, I immediately turned my face homeward; I walked fast, but walking was too slow; I ran through the streets of the city, eager to get to paper and pencil; and O, the thrill of joy when I found the result, viz: that from their last jubilee, a jubilee of jubilees, or, on the other hand, seventy cycles, measuring from where the system began, would in either case terminate on the 6th of April, 1875, then some six months in the future.

The great flood of light that is *now* shining on "the end of the world," was obscure at that time, and from the force of old traditions, I naturally expected more in the spring of 1875, than these arguments warranted. Indeed, I then supposed the great changes at hand, would, in some way, be carried out on the plane of the flesh; and that all the world might see and know what was going on; forgetting that "as it was in the days of Noah, so shall it be also *in the days* of the Son of Man;" and that they were to go on planting, building, and marrying, and know not.

In the part of this argument based on the law, you will notice the cycles are all carried out in exact accordance with the law. That is, each of these fifty cycles are complete, the *forty-nine*

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years with their *jubilee* year added. But 50 x 50 would thus include fifty jubilee years; and, as we are measuring *to* a jubilee, the last year of the last fifty must be left off, since the *great* jubilee takes the place of the last one; otherwise two jubilee years would meet; and there is no case in the law where two sabbaths of the same nature come together. Indeed, in the fulfiilment at the first advent, the antitypical Lamb took the place of the typical lamb, on the evening of the fourteenth day of the first month; and their system ended, and they were rejected, five days before, or when Christ rode into Jerusalem, the day the typical lamb should have been taken up, (see Exo. 12: 3). Hence, the *beginning* of the Jewish ecclesiastical year, in 1875, was the beginning of the antitypical jubilee, or "times of restitution." The Jewish ecclesiastical year begins with the first new moon after the spring equinox, and by consulting an 1875 almanac, you will see that this was due on the 6th of April, the Jewish year ending with the 5th. Unlike this argument which is based on the law, the one we are about to present, based on prophecy, carries out these cycles not according to the law, but according to the actual facts in the case; since prophecy describes events, not as they ought to be, but as they actually are.

So long as jubilee years occurred, these cycles were fifty years each; when jubilees ceased, the *cycles* went on, having but forty-nine years, (Lev. 25: 8), to each cycle. Hence, we find the *nineteen* cycles, which passed while they were in possession of the land, have the jubilee, or fiftieth year, added; and the *fifty-one* cycles, which have passed since the typical jubilee ended, are cycles of only forty-nine years each.

Seventy is the key; 19 and 51 make 70. Hence, from where the system began, we should find nineteen complete cycles, and fifty-one incomplete; and thus counted, they should measure from the end of the forty years in the wilderness, when they crossed the Jordan on entering the promised land, to the spring of 1875. This is a long time, and if there *are* mistakes in the chronology, such absolute accuracy as is here demanded, in order that the law and the prophets shall agree, ought to develope such mistakes.

Nineteen complete cycles, or 19 times 50, is 950 years. Fifty-one incomplete cycles, or 51 times 49 is 2499; and together, make 3449 years. Hence from entering the promised land, which was in the spring [on the tenth day of the first month, Josh. 4: 19], to the spring of A. D. 1875—that is, the end of 1874—should be 3449 years. See chronology on page 76;

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From the end of the forty years at which time they entered the land,

To division of land,	6	"
Under the Judges,	450	"
Under the Kings,	513	"
The captivity,	70	"
To Christian era,	536	"
This side of the Christian era,	1874	"
Total,	3449	years.

It will be noticed that the six thousand years of the chronology, ended with 1872 full years this side of the Christian era; and some may wonder why these cycles should not terminate with the six thousand. I answer: God consumes *time* in all his work; "And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament. And the evening and the morning were the second day. But, Lord, why not have made it all the "first day?" you may ask. God is a God of order, and although *we* might desire that all the prophetic periods shall terminate in one and the same moment, accompanied with a crash of worlds and a wreck of matter, that is not his way. "The harvest is the end of the world; and in the time of harvest I will say to the reapers, gather ye together *first* the tares, and bind them in *bundles* to burn." Again you may ask, but why not gather the "wheat" at the same time? There are no two prophetic periods ending at one and the same time. But we are now in "the *time* of the end," when Dan. 12: 4, is being fulfilled, and the seal of that book broken.

The careful reader will observe that as these subjects unfold, the lines are being drawn closer and closer. And if you have the *will*, and desire to walk in the light, you cannot much longer doubt that from a Bible standpoint, we are living in a grand and glorious epoch of the world's history; no less a time than the dawn of that "Sabbath of rest that remaineth to the people of God;" when the church, the real body of Christ, will be made like unto his glorious body, and Zion "put on her beautiful garments;" "and hast made us unto our God kings and priests, and we shall reign on the earth." But remember the church, the true seed, are to be in the light. "Ye brethren are not in *darkness* that *that day* should overtake you as a thief." "For surely the Lord God will do *nothing*, but he revealeth his secrets to his servants the prophets."

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THE HOLY PLACE.

Although there is no prophetic period pointing directly to the second coming of Christ, yet the means are not wanting to determine when he was due to leave the Holy Place, and *about* the time of his return to earth. But his leaving the Holy Place and his return to earth, are not necessarily due at the same time. On the other hand, there is evidence that considerable time intervenes between these events. In Acts 3: 21, we learn that "the heaven must receive him *until* the times of restitution of all things," which has been proven by the jubilees, to have begun April 6th, 1875; and we are now about to prove that he must have left the Holy Place on the tenth day of the seventh month, occurring October 22nd, 1874; or six months before the "times of restitution" began.

According to the law, (Lev. 16: 29, 30), the atonement must be made—that is, finished or completed—on the 10th day of the seventh month; and this occurred once every year. "But Christ is not entered into the holy place made with hands, the figure of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should have offered himself often, as the high priest entered into the holy place every year with the blood of others; for then he must often have suffered, since the foundation of the world. But now, once in the end of the world [*aion*, or age] hath he appeared to put away sin by the sacrifice of himself; and unto them that look for him, [to no one else], shall he appear the second time without sin unto salvation," (Heb. 9: 24–28).

Here, as well as elsewhere, the apostle clearly shows that Christ has been filling this feature of the law, and the *time*, that is, the fact that the atonement must be made on the 10th day of the seventh month, is made more prominent in the law, than is any other feature of the atonement. And for the high priest to have attempted it on any other than the 10th day of the seventh month, would have been death to him. Hence, this "jot," or rather this prominent feature, must be fulfilled. The events at the first advent, the suffering of Christ on the exact time for the slaying of the lamb; the resurrection and the counting off of the fifty days to the Pentecost before the Holy Spirit was sent, all prove that the element of *Time* is as carefully observed in the fulfiilment of the law, as is any other part.

Whether Christ entered into the Holy Place on the 10th day of the seventh month, we have no means of knowing. His resur-

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rection and ascension, at which time he entered into the "tabernacle not made with hands," was in the spring. But in the *pattern* of the true, "there was a tabernacle made; the first wherein there was a candlestick, and the table and the shew-bread, which is called the sanctuary. And after the *second* vail the tabernacle, which is called the holiest of all," (Heb. 9: 2, 3). And whether Christ entered into the second, and holiest of all, before the 10th day of the seventh month, we have no means of knowing, only for the high priest to have done so, would have broken the law. But whether Christ entered in on the 10th day of the seventh month or not, *entering in*, is not making the atonement, which from the following, appears to mean *finishing* it: "And there shall be no man in the tabernacle of the congregation when he goeth in to make the atonement in the holy place, *until he come out, and have made the atonement*," (Lev. 16: 17). Hence, according to the law, not one jot of which can fail, Christ must complete the atonement and *come out* on the 10th day of the seventh month. And the one occurring October 22, 1874, was the last one prior to the beginning of the "times of restitution," when the heaven could no longer retain him. But there is another line of prophecy, making the resurrection also due, to have commenced in the spring of 1875, some fifty days before the "times of restitution" began; from all of which evidence, we are compelled to believe that Christ left the Holy Place, on the 10th day of the seventh month occurring in October, 1874.

But, as before remarked, his coming out of the Holy Place, and his return to earth, may not be immediately related. He ascended to heaven in the spring, and yet, according to the law he should not have entered the Holy Place, that is, the tabernacle, beyond the second vail, until the set time, and would therefore wait from spring to autumn. So now his coming out of the "holiest of all" was due in the autumn of 1874, while his return to earth was not due until the following spring.

In dealing with these lofty subjects it becomes us to walk carefully, and make no statements beyond what is written, for we are treading on holy ground. Nevertheless, "he that hath my words, let him speak my words" for when God sets watchmen on the walls of Zion they must not hold their peace.

When claiming that Christ has come the second time, we do not wish to be understood as claiming that he is here walking the earth in an earthly body; indeed there is no proof that he comes to the earth at all, until he comes "with all his saints,"

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at the battle of the great day; and *then* "his feet shall stand upon the mount of Olives." But, on the other hand, we do not wish to be understood as claiming that he has come only in a *spiritual* sense. He has never left the earth in a spiritual sense, "Lo, I am with you always, even to the end of the world." "Where two or three are met together in my name, *there am I*, in their midst." But we wish to be understood as claiming, from clear Scripture evidence, that he has come in a spiritual *body*, to his church, who are to be made like him; as literally as he came the first time in a body of flesh, to Israel in the flesh; and that the gospel dispensation is as truly ending, as was the Jewish dispensation, at his first advent. The coming of the "day of the the Lord," and Christ's coming to the mount of Olives, are not the same. The day of the Lord comes, when men are saying "peace and safety;" but when Christ comes to the earth, it is at the time all nations are assembled against Jerusalem to battle.

There was nearly a parallel case of a spiritual being, having a work to do, and remaining on earth for *years*, at the restitution of the Jewish church from Babylon, and Christ is now about to take his people out of "Babylon." Read the account as given in Dan. 10: and being a prophet, and God designing to record the circumstance, Daniel was permitted to see him. "Then I lifted up mine eyes, and looked, and behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. His body was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude. And I, Daniel, alone saw the vision; for the men that were with me saw not the vision, but a great quaking fell upon them, so that they fled to hide themselves. . . And there remained no strength in me, for my comeliness was turned in me into corruption. . . . And he said unto me, Fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. *But the prince of the kingdom of Persia withstood me one and twenty days;* but lo, Michael, one of the chief princes came to help me; *and I remained there with the kings of Persia.*" Again Daniel looses his strength. "And there came again and touched me, like the appearance of a man, and he strengthened me; and said, O, man greatly beloved, fear not; be strong, yea, be strong. And when he had spoken unto me, I was strengthened. Then said he, knowest thou [or thou knowest] wherefore I come unto thee? And

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now will I return to fight with the prince of Persia. And there are none that holdeth with me in these things but Michael, your prince. Also I in the first year of Darius, the Mede, even I stood to confirm and to strengthen him."

In order to get a clear idea of the state of things, I will observe that this revelation was made to Daniel in "the third year of Cyrus, king of Persia," (verse 1). That Darius, the Mede, was the father-in-law of Cyrus, and had reigned two years before Cyrus took the throne: hence, this glorious personage before whom Daniel had continually to be strengthened, in order to retain the power to stand, was with Darius five years before; he was also with Cyrus, who withstood him one and twenty days; and after making a revelation to Daniel, he returns to fight with the prince of Persia; and Michael, "the archangel;" was his only attendant. Read the description of Christ, "he who was dead, and is alive for ever more," as John saw him, (Rev. 1: 12), and you can hardly fail of recognizing the same personage here. He laid aside his glory when he took upon himself the form of a servant and became flesh; but when he had conquered death, he took upon him the glory he had with the Father "before the world was." Hence, Daniel and John both saw him; and the apostle could say, "Yea, though we have known Christ after the flesh, henceforth know we him no more." But how did he fight with Cyrus, and how did Cyrus withstand him so long? Let God be his own interpreter: "Now in the first year of Cyrus, king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation," concerning the return of Israel from Babylon, (2 Chron. 36: 22). Cyrus must be subdued to the will of God; the prophet had said that he shall let Israel go, and God had to bend his will until he was in harmony with that prophecy. And man, being a free agent, has the will-power to withstand everything but the infinite. This, I apprehend, was the *fighting* that was done. "The wrath of man shall praise him, and the remainder he will *restrain*." But that Cyrus or Darius, saw that glorious personage, and openly and boldly withstood him until assistance came from Michael, the archangel; when Daniel falls as dead before his presence, even when on a mission of peace, of course no one could believe. Spiritual beings are not visible to men in the flesh without a special revelation. Hence, there is not the slightest scriptural ground to oppose the fact that Christ is again present, and that Michael, his assistant, has also again returned to earth. The

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"time of trouble," is already begun; the times of restitution also have commenced; and again *Babylon* is to be withstood, and "come out of her, my people," to be accomplished; "and at that time shall Michael stand up, the great prince that standeth for thy [Daniel's] people; and there shall be a time of trouble such as never was since there was a nation; and at that time thy people shall be delivered, and many that sleep in the dust of the earth shall awake," (Dan. 12: 1).

We are clearly in the midst of these great changes, and why men will let *prejudice* stand in the way of their investigation would seem wonderful, if we did not know that no man can come except the Spirit draw him, and that "the wicked shall do wickedly, aird none of the wicked shall understand."

During his stay on earth, that forty days after his resurrection, his whereabouts, except at the few brief interviews with his disciples, was as unknown as at the present time; and when he did appear to them, I understand that he appeared under the vail of flesh. But that *now* he has no occasion to thus appear; then he did appear in the secret chamber, "the doors being shut;" and in the wilderness of Galilee, but *now* "if they shall say unto you, behold, he is in the desert, go not forth; behold, he is in the secret chamber, believe it not, for as the *lightning*, so shall the Son of man be," &c. Nor is there any evidence that we shall see him, until we are like him, and "see him as he is."

THE RESURRECTION.

We now purpose to show that the time was due, and therefore the resurrection began, in the spring of 1875. Not the resurrection of the great mass of mankind, who are to be raised in the *flesh*, with the earthy, natural, or animal body; but the resurrection of those who, "sown a natural body, are raised a spiritual body;" and therefore, as invisible to us as the angels, or as Christ himself. This is what we understand to be the "second birth," viz: an entrance into a second and higher life.

In so small a compass as this book, and at so late a day, I cannot stop to systematically attack every error that has crept into theology. But in relation to the second birth, will simply observe: The Bible appears to me to teach but two births. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus said unto him, How can a man be born when he is old"? That the natural birth, is

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one of the two referred to, is unquestionable. But what is the other? The great portion of theologians understand it to be experiencing religion. And while admitting that this is a necessity as a preparation, I feel certain it is not the birth. "Sown a natural body, raised a spiritual body." The *body* of the saint, is of the earth, earthy; and bears the image of the first Adam; bnt at the resurrection, will be raised "a spiritual body," bearing the image of the "second man, the Lord from heaven." "That which is born of the flesh, is flesh; and that which is born of the spirit is spirit;" and in the resurrection, being a "*spiritual body*," pray what is it born of? That the resurrection is a *birth*, is proven from the fact that the resurrection of Christ was a birth, "who is the beginning, the first-born from the dead," (Col. 1: 18). He was born of the flesh, and "*born from the dead*," hence, he was "born again." And as he bore the image of the earthy, at his first birth, so from his resurrection, he has borne the image of the heavenly—not *morally*, but *spiritually*. And that we are not recognized as being born again, until we bear the image of the spiritual, is clear from Rom. 8: 29; "For whom he did foreknow he did predestinate to be conformed to the *image of his Son*, that he [the Son] might be the first-born among *many brethren*." And "As we have borne the image of the earthy, so [in the resurrection] we shall bear the image of the heavenly."

"*Gennao*," is rendered *begat*, or *begotten*, forty seven times; and *born*, forty one times; as in Matt. 2: 1; and Heb. 1: 5. As the same word is used for the beginning and the consummation, we must learn which is ment, by the context.

That conversions is often referred to when speaking of the second birth, I admit, since it is the beginning of that work, viz: "being begotten by the spirit." And God who "speaketh of those things that are not, as though they were," often speaks of those things which are begun, as if they were already accomplished. But beyond all contradiction, the resurrection is a birth. Hence, if conversion is also a birth, a man must be born *three* times in order to inherit the kingdom of God. But Jesus was born the second time, and yet we can hardly be expected to believe that he met with a change of heart, or was converted. "Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou heareth the sound thereof, but canst not tell whence it cometh and, whither it goeth; *so is every one that is born of the spirit*," (John 3: 7). Hence, although we shall prove that the resurrection is already commenced, with this class who are raised "spiritual bodies," here is positive

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Scripture that they cannot be seen of mortal man. Christ, as our forerunner, as the first-born among many brethren, passed through all the trials and the changes, even to the second birth, through which we have to pass, and after his resurrection, illustrated just what I am now maintaining, that a spiritual being can thus go and come. Did he not appear in their midst, "the doors being shut"? Did he not "vanish out of their sight"? Nor could they tell "whence he came, or whither he went." And what I claim is that the resurrected prophet, or saint, has the same power; and that if the necessity existed now, as then, could as easily appear in any human form they chose. Hence, if I can prove that the resurrection is now due, although it does not all occur at one and the same time, but "every man in his own order," the fact that they have not been *seen*, has no bearing on the subject. Of course we do not expect the "natural man," and the church is full of that class, and their prominent mark is lofty professions of Godliness, and what they have done and are doing for Jesus; and Christ says they will even make that claim to him; "have we not done many wonderful works in thy name." I say we do not expect any of *this class* to see or believe these things; "for they are foolishness to them." But we do believe these present truths are the sifting truths of the "*harvest;*" and that in the providence of God, they will reach the "little flock," the spiritually minded, and thus separate the "tares from the wheat." All of which work under the supervision of the angels, is to be done "*in the time of harvest.*"

"And from the time the daily shall be taken away and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand, three hundred and five and thirty days. But go thou thy way till the end, for thou shalt rest and stand in thy lot *at the end of the days*," (Dan. 12: 11–13).

The 12th of Daniel opens with the time of trouble, and the resurrection of many who sleep in the dust of the earth, and the above text, beyond all question, points to the resurrection of Daniel the prophet; and all of that class, as every man is to be raised "in his own order," band or company. And although "the words were closed up and sealed until the time of the end," (verse 9;) still they were to be understood at the appointed time; "the wicked shall do wickedly and none of the wicked shall understand, but the wise shall understand," (verse 10). And I shall show that these "days" cannot reach this side of Feb. 14th, 1875, and hence, are already ended. But instead of taking up the sub-

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ject in all its connections, especially with chapter 11, I shall confine the investigation principly to the measurement of the time.

Christ refers to this abomination as yet future in his day; "When ye therefore, shall see the abomination of disolution, spoken of by Daniel the prophet, stand in the holy place ["whoso readeth let him understand," a caution that the meaning is deeper than at first appears], then let them that be in Judea flee unto the mountains, . . . for there shall be great tribulation such as was not since the beginning of the world to this same time, no, nor ever shall be, (Matt. 24: 15–21), To the superficial reader this may appear to apply exclusively to the destruction of Jerusalem. But remember the caution Christ gives, and remember his teachings were "in parables and dark sayings." Prophecy is given in type and antitype. Compare what is said of Babylon in Isa. 13:, and Jer. 51:, and read its application by John the Revelator, to mystic Babylon, taking the references from one to the other in the margin, and you will learn that language is used to all appearance applying directly to the type, but of two lofty a nature to be thus fulfilled, and really belonging to the antitype. Jerusalem was but a type, an allegory. There was no "holy place," in which the abomination could be set up, at the destruction of Jerusalem. God had left their house desolate, and the vail of separation had been rent from the holy place at the death of Christ. But granting that the tabernacle within its walls had been the holy place; the Roman army did not enter it; the Jews set fire to the temple before the Romans entered the city. But unless you can discern between the letter and the spirit, you will fail here. "Know ye not that ye are the temple of the Holy Ghost." The church is the holy place, the temple of God; and "the man of sin did get into the holy place, "sitting in the temple of God, showing himself that he is God," and "exalting himself above all that is called God." Pope Gregory maintained, and the Roman Catholic church have ever claimed, that "*it is given to the pontiff to create God, the creator of all things, and offer him a sacrifice for sin.*" And in the mockery of the "holy wafer," they profess to carry out that blasphemous claim. Is not the creator greater then the thing created?

The abomination that maketh desolate can be fixed on the Roman church, as follows: The woman, sitting on the scarlet colored beast, having seven heads, [governments], and ten horns, [divisions], Rev. 17: had the name written on her forehead. And the Roman Catholic church, fills the picture. No other

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church was ever carried by the great Roman empire; "the peoples and multitudes, and nations, and tongues, on which the woman sitteth."

A harlot, in Bible language means a church, the bride of Christ, married to the world, or a union of church and state. The Roman church was in this sense the first or mother church, and she has many harlot daughters, church-state organizations, which have come out from her. These harlot churches, mother and daughters, are called the "abominations of the earth," (Rev. 17: 5. This mother-church was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus," (verse 6); hence, she was not only an abomination, but "THE abomination that maketh desolate;" and when that woman took her seat "on the the beast," the abomination was "set up." From which time these "days" measure to the end. "Go thou thy way to the end," *i. e.* the "harvest;" "for thou shalt rest, and stand in thy lot *at the end of the days.*"

The woman taking her seat on the beast, implies, and facts support the view, that the beast was more or less controlled by the woman. And it is well known that the Roman empire, once a purely political power, became, to a certain extent, an ecclesiastical power,and acknowledged the supremacy of the church; and that this state of things obtained all through the dark ages. But now the supremacy of the church of Rome has ceased to be thus acknowledged. Therefore, the woman who was once seated on the beast, has lost her seat, and *this* part of the prophecy, at least, is fulfilled. When did she take her seat? How long did she hold it? and when was she unseated? Who is there at this time that claims to understand these already fulfilled prophecies? Not many! And yet God has never yet left himself without witnesses; and the light, the true light, has always been in the the church. Those teachers who admit they do not understand, are not the ones likely to impart light on these things; and yet the church of God are to have the light. "Ye brethren are not in darkness that that *day* should come upon you as a thief." It does not read: Ye brethren are *so good* that if you are in darkness in relation to the coming of the day of the Lord, it will be well with you. Here is the rock on which many will make shipwreck. You think that because good and earnest christians of generations past, have lived and died with no knowledge of these things, and it certainly was well with them, that you can walk in the good old way your fathers trod, and it will be well with you. These truths were not due in their days, hence, they

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could not share the responsibility of accepting or rejecting them. You are living when they are a present truth due to the church, and you cannot shirk the responsibility, or settle down on the laurels of your fathers. They had responsibilities you have not, while you have your own responsibilities, and must stand or fall for yourselves.

In the application of a prophecy, there is but one question to take into account: Do the facts meet the requirements of the prophecy? For instance: If a prophecy clearly belongs to a certain power, and its measure is given in "days," and yet it required just that many *years* to fulfill it, we are clearly justified in understanding a "*day*" in that case, to symbolize a year. And that the people of Rome and Italy acknowledged and submitted to the supremacy of the papal church, from A. D. 538 to 1798, is clearly supported by the facts of history. Prior to 538, the Roman church never held the supremacy. The Greek church at Constantinople, had taken the lead, and so far from holding supremacy in *Rome*, the papacy, for sixty years prior to the above date, was not the acknowledged religion of the ruling power or people of Rome, since the Goths, who were *Arians*, and opposed to catholocism, occupied the peninsula of Italy. And it was not till about the above date, that Bellisarius, a general of Justinean, the catholic emperor of the east, broke their power in Italy. Gibbon't Rome, London edition, 1834, page 701, says: "Bellisarius entered Rome Dec. 10th, 536, and the city after *sixty years* servitude, was delivered from the yoke of the barbarians," "The Goths, however, assembled in vast numbers for the defense of *their country*, and early in the spring besieged the city, which siege was maintained for one year and nine days," (page 707). "The Goths raised the siege of Rome March, 538, and the Gothic army, lately so strong, were now reduced to the walls of Ravenna, and some fortresses, destitute of mutual support." And after giving some more of the details of the breaking of the Gothic power in Italy, he adds, as a fact occurring in the midst of these troubles: "The provinces of Italy had embraced the party of the emperor." When the civil power in Italy, embraced the party of the emperor, who was fighting for the catholic church, they renounced arianism, and supported the church of Rome. And from that time until the spring of 1798, the people of Rome and Italy maintained their allegiance to that church.

The setting up of that woman, or "abomination," does not necessarily imply a great accession of power. The catholic

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princes of their own free will, set her up, and maintained her in her seat, the former "seat of the dragon." Papacy, for many centuries, had no power only what was thus delegated to her by the "ten kings," the divisions of the empire. "These have one mind and shall give their power and strength unto the beast," (verse 13). It is true the church element became so strong in time, that it "subdued three kings,"—Lombardy, Romania, and Ravenna—and took their crowns, and has since worn the three-crowned hat. The prophecy, both in Daniel and Revelation, demands that this power should continue to hold, "times and laws," 1260 days, or a "time, times, and half a time," or "forty-two months;" all of which are used in Rev. 12: and 13:, as one and the same. In 1798 the time expired, the 1260 years were ended. And what follows? French Revolution, by Christopher Kelly; Lon. Edition, vol. 1, pps. 243–4, read: "The Roman republic was proclaimed on the 15th of February, 1798. The pope, however, made one additional effort for the continuance of his temporal existance, by sending an embassy to Berthier, who was encamped outside the walls. The general refused to admit any other deputation than that of the people of Rome, thus dissipating the last hope of the holy father. The arrival of the French army, and the proclamation of the general, had given the fatal blow to the papal sovereignty."

Daniel 7: 26, in referring to this same power, says: "And he shall think to change times and laws, and they shall be *given into his hand* for a time, times and the dividing of time, but the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." And how true this latter part has been fulfilled is known to all. His dominion taken away in 1798, was restored in March, 1800, but in quite another character, as "the *image* of the beast," and has since been undergoing this gradual consumption "unto the end."

In Daniel 12:, "the time of trouble" is foretold, the deliverence of Daniel's people, the resurrection of many that sleep in the dust of the earth; and also the fact that the book was to be closed up and sealed until the "*time of the end.*" Then follows a question, "How long shall it be to the end of these wonders?" (verse 6). And the answer given seems to have a reference to what was to follow, the "abomination that maketh desolate;" the great central figure of the prophecy, both of Daniel and John. Daniel had already learned something of this monstrous nightmare of the prophetic page. For in the 7th chapter, under the symbol of "the little horn having eyes, and a mouth,'

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he had seen it wearing out the saints of the Most High, and had learned that it was to continue to hold "*times* and *laws* for a time, times, and the dividing of time;" but "the judgement should sit and they should take away its dominion, to consume and to destroy it *unto the end.*" And yet, notwithstanding they should take away its dominion, he had learned that the same horn should make war with the saints, and *prevail*, up to the time the saints took the kingdom. And the heavenly visitor, holding his hands up to heaven, "swore by him that liveth forever, that it shall be for a time, times, and a-half, [a period we now understand to be 1260 years], and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished," (verse 7).

The *scattering*, evidently extends to the end of the time of trouble, which was the first of the "wonders" named, and is the one which includes all the others. And this "time of trouble," extends some thirty-eight years into the future, even now; since it reaches to the end of the times of the Gentiles, or to A. D. 1914. And with present light we can see how comprehensive was the answer to that question. For in Zech. 14:, in the day of the Lord, after that day has commenced, God will gather all nations against Jerusalem, and the city shall be taken, and a *part* go into captivity.

It is *Daniel's* people referred to in chapter 12, and to whom the *scattering* applies. "At that time shall *thy people* be delivered, every one found written in the book," (verse 1). The attempt has been made to apply this to the gospel church; but if you look at Dan. 9: 24, you may read, "Seventy weeks are determined upon *thy people*, and upon thy holy city." This certainly refers to the Jewish nation. If "thy people" of Dan. 9, belongs *exclusively* to the Jews, it is exceedingly arbitrary to say "thy people," of Dan. 12:, has no reference to the Jewish nation; nor is there the least foundation for such a claim. "Every one found written in the book," clearly refers, not to John the Revelator's book of life, but to Ezekiel's "writing of the house of Israel;" "and mine hand shall he upon the prophets that see vanity and divine lies; they shall not be in the assembly of my people; neither shall they be written in the writing of the house of Israel; neither shall they enter the land of Israel," (Ezek. 13: 9). And not until this prophecy of Zech. 14, is fulfilled, which belongs to the "day of the Lord," will he have accomplished the scattering of the power of the holy people. Daniel's people are the only people referred to in the Old Testament as "the holy

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people." And Jerusalem must be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Why cannot everybody see that the times of the Gentiles extend far into the day of the Lord? Jerusalem is to be surrounded and taken by them in the day of the Lord; and half of the city is to go into captivity, in the day of the Lord; and he will not have accomplished to scatter the power of the holy people until Jerusalem ceases to be trodden down of the Gentiles.

The answer, in verse 7, did not satisfy Daniel, for he could not understand it. And he puts the question in another form, but is told to go his way, for the words are closed up and sealed, till the "*time* of the end;" and is further informed that the wicked shall do wickedly, and none of the wicked shall understand, but the *wise* shall understand. This was equivolent to saying that he could not be answered in what he wished to know concerning the scattering of his people, the Israel of the flesh. But a further revelation was made touching *himself*, and as we now know, with the light of the New Testament, a class of whom *he* knew nothing, viz: The *true* seed, and heirs of the kingdom. For God has arranged that the *prophets*, with Abraham, Isaac, and Jacob, are to share in what Daniel's people, as a nation, cannot have. For they are to "see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, and they themselves thrust out;" "for the children of the bond-woman shall not be heirs with the children of the free woman."

With verse 10, and onward, the prophecy has reached the gospel church; "the royal priesthood" after the order of Melchizedek. "And from the time the daily sacrifice shall be taken away." [Daniel had been informed in the ninth chapter, that seventy weeks were all that could be given to his people]. And the abomination that maketh desolate set up, there shall be a thousand," &c. Here is a period belonging to a new people. For with the end of the daily, or *continual* sacrifice, which could not be taken away until it was fulfilled, the priesthood, and even the heirship of Daniel's people, was to end. Hence, what is said to Daniel after the seventh verse, after he says, "I heard, but I understood not," is equivolent to the following: You have heard all that can be revealed in reference to your people, "go thy way," say no more about it, "the words are closed up and sealed till the time of the end." But I will reveal to you what concerns yourself. At the end of a definite period of time, you shall stand in your lot. And through the light given by our Saviour, *we* learn that God has cast *Daniel's* lot in with the children of the

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free woman; and what concerns him concerns us. [The "end." to which he is referred, "go thy way till the end," proves to be the end, or "time of harvest," of this new people with whom Daniel's lot is cast]. From the time the daily is taken away and the abomination you have heard about, (see Dan. 11: 31), is set up, there shall be a thousand two hundred and ninety days; blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. For *thou* shalt stand in thy lot at the end of the days.

These periods can have no relation to Daniel's people, but are the measure of the gospel church, in the wilderness, and after its exit. That the abomination that maketh desolate is the Roman catholic church we have proven. And that organization is referred to both as man and woman; "the man of sin," and the drunken woman, because of its double character, church and state; and as such, was to hold "times and laws" for 1260 years. and it is a historic fact that no government was established in Rome, except the papal, that was accepted by the people, from the time the Gothic power was broken in 538, until the republic of 1798.

It is true Justinean, the emperor of the east, after driving out the Goths, which was not fully consummated until A. D. 553, *claimed* to be emperor of Rome, while permitting the popes to exercise civil power in collecting their own revenues, appointing their judicial officers, &c. It is also true, that at a later date, Pepin of France, claimed and exercised more or less authority over the papal power. And so, during most of that 1260 years, have other of these "ten kings," or divisions of the empire. But it will be remembered the prophecy does not demand that the papacy should be an *independent* power. These ten divisions of the empire were "to agree and give their power and strength unto the beast, until the words of God were fulfilled." And all the world know that the catholic princes of Europe, did maintain the papacy in Rome with more or less civil power, during that 1260 years. But when the *time* was fulfilled, they were to "*hate* the harlot, and strip her, and make her desolate and naked," and consume her substance "unto the end."

The exact day on which that 1260 year period ended, was February 15th, 1798. That was the day the papal civil power ended, and the republic was declared from the capitol in Rome. [See any history of the French revolution]. But the exact date of the setting up of that "abomination" is not so clearly marked. Still the year 538 is clearly marked as the end of the

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Gothic sovereignty in Rome, not but what they still strove to regain their loss, until the death of their last king in 553; but they strove unsuccessfully, for during all that fifteen years the provinces of Italy, who had declared in favor of the catholic party, maintained their allegiance, notwithstanding Rome was sacked some four or five times. Dating from 538, in round numbers, "the thousand, three hundred andfive and thirty days," would reach to A. D. 1873, as you may see by adding 1335 to 538. Hence, 1873—the year the six thousand ended, and the day of the Lord began—was looked forward to with much interest; and every part seemed to fit. From the time the abomination was "set up," or from 538, there shall be a *thousand* years, with two hundred and ninety added. Then a blessing is pronounced on those who wait and come to the thousand, clearly the same thousand, three hundred and five and thirty days. From 538, a 1000 reaches to 1538, a date clearly marked in history, as a shortening of the days of tribulation spoken of by Christ, in Matt. 24:. It was in 1538, the "holy league," between the Archbishop of Strasburg, the Archbishop of Mentz, the Duke of Bavaria, George of Saxony, Henry of Brunswick, supported by Francis of France, Henry of England, and other northern powers—was formed, (see Church Hist. by Charles Hase, New York Ed., A. D. 1855, page 391). The object of this "holy league," was to stop the papal persecution and aid the reformers. And the end of the two hundred and ninety, are also clearly marked. It was at that time the advent movement began, or a special *waiting* for the ending of the longer period.

With present light we have learned that a round number of years from 538, was not accurate enough to determine the exact ending of those "days." God requires something more earnest, and deeper digging to get the exact truth. We have but one absolute date from which to determine the other two. The *end* of the 1260 period is fixed to Feb. 15th, 1798, beyond all question. Feb. 15th, 538, would be just 1260 years, the period the "abomination of desolation" was to hold "times and laws." But it is not true that it was "set up," as early in 538 as Feb. 15th. It was not until March, 538, that the Gothic power was broken, and the exact date of the setting up of "the abomination," or the woman taking her seat on the beast, was when "the provinces of Italy" embraced the catholic cause. That is, when the civil power of the Roman states gave in their allegiance to the church party, which, from the best authority we can find, was *about* one year after, [the exact date is not given].

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And it is from where the abomination was "*set up*," the thousand, three hundred and five and thirty days are to measure. If you *begin* the 1335 years one year later, of course they terminate a year later. But the condition of the prophecy must be adhered to. That power was to maintain its seat 1260 years, and yet we *know it ended* Feb. 15th, 1798; and that it was not set up in Feb. 538. Still facts and prophecy must *agree*, or the application of the prophecy be given up. This dilemma staggered me at first; to give up the application of this prophecy, would be to give up the plainest fulfilled prophecy in all the Scriptures; and doing that, we might as well give up all prophecy, and like the mass of the churches, settle down at our ease and take our chances about the day of the Lord coming on us "as a thief." But the reward, if we "hold fast his works to the end," is so great, and the loss, if we "draw back," so infinite, that I, for one, dare not cease my investigations.

On further searching I found just one Bible precedent for calling a period of time a definite number of years when it was nearly a year short, thus: "Zedekiah reigned eleven years in Jerusalem," (Jer. 52: 1). Zedekiah did not reign in Jerusalem but *ten* years, three months and nine days, (see verses 5 to 11); and yet the statement that he reigned *eleven* years is three times repeated—here, and in 2 Chron., and in 2 Kings. And the fact that he did not reign but ten years and a small fraction of a year, is also three times repeated.

Then the application of the 1260 years, although they were not that many *full* years, is not weakened. And from the best evidence we can get, the provinces of Italy did not change their allegiance from the Arian to the Catholic church for a full year after the spring of 538. And this 1260 year period, ending as it did, Feb. 15th, 1798, was only 1259 years, and something of another year; a day or an hour will do; but it must have been *more* than 1259, or it could not be called 1260. Doubtless there are those who, glorying in their own indifference to these Bible truths, and satisfied to walk carelessly themselves, will call this close figuring, "special pleading," and try to dispose of the whole subject in that loose, off-hand way. But when Paul figures close, "The promise was not unto thy seeds, as of many, but unto thy *seed*," they do not call it "special pleading."

Measuring from the spring of 539, the 1335 years reach to the spring of 1874. But the days could not end, and Daniel and the whole order of prophets have a resurrection, until the "*end;*" for he was to "go his way till the end." And we have other argu.

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ments proving the *end*, or "harvest," could not *begin* until the tenth day of the seventh month of 1874. Here was another dilemma. Give up the application of the prophecy we could not, and yet those "days must reach to the *end*. Again we searched. "More special pleading," some may say. However, we found another precedent. Just one solitary case, where a similar licence is used to *prolong* a period of time. "David reigned over all Israel; and the time that he reigned over Israel was *forty years*," (1 Chron. 29: 27). This also is three times repeated; and the fact that he reigned *more* than forty years is three times repeated, as in 2 Sam. 5: 4, 5. Then the 1335 "days," beginning almost a year late, may be *prolonged* any part of another year. They must not be 1336 full years, but *may be* 1335, and any fraction of another year, and the Scriptures not be broken. Hence, they can be carried beyond the 10th day of the 7th month in 1874, and may be prolonged even to Feb. 14th, 1875, without violating the conditions of the prophecy, and for this there is a clear Scriptural argument. But the "days" have ended, they are in the past; and the special interest which attached to Feb. 14th, 1875, is also past, and is only one link of a chain of evidence. And the proof that they ended on that special day is not now of sufficient importance to demand a full explanation here. All that is of vital importance to these arguments, is to show that they reached to the end, or "harvest" of the world, on which a future chapter will dwell more in detail.

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ELIJAH THE PROPHET,

"Behold, I will send you Elijah the prophet before the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers; lest I come and smite the earth with a curse," (Mal. 4: 4, 5)

The coming of Elijah must precede the day of the Lord; but his work *belongs to* that day. Jesus says, "Elias truly shall first come and restore all things," (Mat. 17: 11). And the *restitution* of all things does not *begin* until the return of Christ "whom the heaven must receive until the times of restitution of all things," (Acts 3: 21), Hence the *work* of Elijah does not begin until after the personal advent of Christ, the event that ushers in the day of the Lord.

At the first advent Christ came, ostensibly, to establish his kingdom with the fleshly house of Israel, to whom alone, he was sent. But, "In the day thy walls are to be built, in that day shall the decree be far removed," (Micah 7: 11). The kingdom of God was taken from them, and the other half of Zion's warfare comes in.

The "walls" referred to, was their salvation; "In that day shall

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this song be sung in the land of Judah; We have a strong city: salvation will God appoint for walls and bulwarks." But this will be realized only in that city "which hath foundations."

In the shadowy sense in which the kingdom was offered to the children after the flesh, in just that limited sense, John the Baptist was the Elijah. Christ in speaking of John, says, "And if ye will *receive* it, this is Elias which was for to come," (Matt. 11: 14).

Here it is clearly made *conditional;* If ye receive it, this is the Elias; if *not*, he is not the Elias. And they did not receive it, hence, when asked, "Art thou Elias"? John could truly say, "I *am not*," (John 1: 21).

That Elijah [the names are the same, one is from the Hebrew, and the other the Greek], was only a mere type, and that the prophecy does not point to him in *person*, is clear from the fact that *conditionally*, John *was* the Elijah. And yet John, even if they had received him, was still the son of Elizabeth. But Gabriel, in Luke 1: 16, makes it clear; "He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers," &c. Hence, the real Elijah, who, or whatever he may be, will be the antitype of Elijah the prophet. This, like many other prophecies, points in the *letter* of the text, to the type, and in the *spirit*, or real meaning, to the antitype. And it can be shown that the "church of the firstborn," Christ and his body complete, is the true antitypical Elijah.

"He shall turn the hearts of the fathers to the children; and the hearts of the children to their fathers; lest I come and smite the earth with a curse." Here is the alternative, if the Elijah brings about this happy reunion of the family, a blessing results, but if he could, or should fail, as John the Baptist failed, then a curse must result. And that this turning of the hearts, &c. refers to something more than the *Jewish* nation, is evident from the extent of the curse, in case of failure. But it is written, "In thy seed shall all the nations of the earth be blessed." Hence, the real Elijah "shall not fail nor be discouraged till he hath set judgment in the earth."

Of John it was said, "But I say unto you Elias has come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them, (Matt 17: 12). But to the antitypical Elijah they will not do as they list; "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. . . . Yet have I set my King upon my holy hill of Zion."

As the restitution is to result in the good of the human family, and it is only through the restitution, that *all families of the* earth

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are to be blessed in Abraham and his seed; and this work of restoreing all things is the *Elijah* work: it follows of *necessity*, that the Elijah, and "the seed," are one and the same. And that *Christ*, head and body, the one perfect seed, is alone competent for the work, and that it *belongs* to him, no one can doubt. Hence, all ideas of a *personal* Elijah are from some other than divine origin. "And the *least* in the kingdom of heaven [that is of that body which is to constitute the *real* Elijah] is greater than John the Baptist."

But, it may be asked, If the gospel church, with Christ as its head, is the real antitypical Elijah, who is to "turn the hearts of the fathers to the children; and the children to their fathers;" and "*restore* all things;" is not that work being accomplished *during* the gospel dispensation? Let Christ answer:—"Suppose ye that I am come to send peace on earth? I tell you nay! but rather division: for *from henceforth* there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father." But when he has perfected his church, he comes not to bring division, not to set the fathers and children at variance, so that "a man's foes shall be they of his own household;" but to speak peace; "and of the increase of his government, and of peace, there shall be no end."

As Elijah was a type of the gospel church, there should be a correspondence, as there always must be between type and antitype.

Was the church endowd with the power of miricles? "And Elijah said, See, thy son liveth." Has the gospel church been persecuted and compelled to flee, by a woman who sat as queen, (Rev. 18: 7); and is called Jezebel, (Rev. 2: 20)? "Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as one of them. And when he saw that, he arose and went for his life." Did the church, when fleeing from the woman, find shelter in the wilderness, "where they should feed her a thousand two hundred and threescore days? Then Elijah did according to the word of the Lord; . . . and the ravens brought him bread and flesh, in the morning, and bread and flesh, in the evening." When the church came out of the "wilderness," after her flight, did the "famine, not of bread, nor of water, but for hearing the word of the Lord," cease, by a copious outporing of "the latter rain? And the word of the Lord came unto Elijah, in the third year, [at the end of "three years and six months," James 5: 17] saying, Go show thyself to Ahab, and I will send rain on the earth." Is the church to end its career by translation:—"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." "For the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them to meet the Lord in the air." "And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind; that Elijah went with Elisha from Gilgal," (2 Kings 2: 1).

Why should *Elijah* be translated? *he* was no better than his fathers, (1 Kings 19: 4)? Because being a typical character he represents the body of Christ in all its humiliation, and final victory. But

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the parallels are not complete, when he starts for translation. His movements from leaving Gilgal until he crosses the Jordan, have their exact parallels under the midnight cry movement, the one in which the church is represented as going to meet her Lord (Matt. 25: 6—12) Even the meaning of the names of each point visited by Elijah, in which he startes from Gilgal for Beth-el, and from Beth-el to Jericho, and then for Jordan, crosses the Jordan, and still goes on, all have their antitype here, in this movement now ending with the "harvest" message.

It does not follow that because *all* the church have not taken part, that they are not represented; *all* the church did not flee into the wilderness. And often a minority is made to represent the whole, as is doubtless the case in the parable of the "ten virgins."

This movement is related to, and we might almost say based on, the very unpopular Advent movement of 1843-4. Since all the rules of interpretation then adopted, are fully carried out in this present movement The '43 movement ending as it did, in disappointment and fanaticism, has been a great reproach. Prior to that, the pious in all the churches would both sing and talk of the second advent. But now the bare mentioning of the subject is frowned upon. *This* movement started some fifteen years after, and out of the very sink of that reproach; not only indorsing the prophetic applications then made, but indorsing the movement *itself*, as the fulfilment of Mat. 25: 1—5.

Gilgal means, "rolling away the reproach," (Joshua 5: 9). With the evidence now before us, we must believe that translation is near; and, assuming that these arguments are true, Will it not roll away the reproach of the '43 movement? for if *that* filled the conditions of Mat. 25: 1–5, *this* movement completes the parable. And the midnight cry *movement* being the one that ends with the coming of the Bridegroom, and the "going in of those who were ready;" ought to be the antitype of the *Elijah* translation scenes.

When the Lord would translate Elijah, he started from Gilgal, for Beth-el. Beth-el was the place where Jacob's ladder stood; and received its name in consequence of that vision. Our object-point, when this movement started, was 1873; where the six thousand years ended, the day of the Lord began, and the special light now shining on the *nature* of the closing events of the age, began to develope. And we trust that *this* "ladder," resting on that platform, will stand secure, until the topmost round is scaled. But Beth-el was scarcely reached by Elijah, before the Lord sent him to Jericho; which means "his month, or moon." And we had but just reached our object-point in '73, when the light shone on the evidences, as now given in this book, that Christ was due to leave the Holy Place on the "tenth day of the seventh month," in 1874; to which we immediately began to look. That, clearly answering to Jericho, the second object-point of Elijah.

But "the Lord said go to Jordan." And, without giving it up, or any apparent discouragement, he started for Jordan; which is, *judgment*. He not only went to, but crossed the Jordan; entering in and coming out on the other side, dry shod. When we reached the *seventh month* of 1874, there was no time for discouragement,

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as the light on the 1335 "days," showing that they could be prolonged to Feb. 14th 1875, came out at that time. And also that between Feb. 14, where the resurrection would be due to commence, and April 5th, the end of the Jewish ecclesiastical year, at which time the Jubilee, or "times of restitution" would begin, was just *fifty* days. Which could not occur again until the new moon should come again on April 6th, and that April belong to a leap-year. Which would require the return of many, many cycles.

The special point in this *fifty days*, is that from the resurrection of Christ, "the firstfruits," to the descent of the Holy Spirit, "the *earnest* of the inheritance, until the redemption of the purchased possession" (Ephe. 1: 14), was also fifty days.

Although we did not look for translation on the 14th of February, we believed then, as now, that the resurrection *began* at that time, and with the "order" of the prophets, the order to which Daniel belongs. But we did expect translation *between* that, and April 6th. Hence, with those two object-points in view when we started from the "seventh month" of 1874, they answer to the passage between the banks of the Jordan. And as we journey on a little further, deliverence may come any time between this and the end of the "harvest," in 1878. And now, as then, "the sons of the prophets stand *afar off*." (2 Kings 2: 7).

These things may look small, as indeed they are, and *foolish* to the world. And so do many of the little details of the law: Why should Christ ride into Jerusalem five days before the passover, instead of six? Why should he be betrayed on the evening of the 14th of the first month? Go to Exo. 12: and learn why. A lamb was taken up, and a lamb was slain, at those set times. Type and antitype are a feature in all of God's work, even from the six days of creation, to the end of the great plan; "For, said he, See thou make every thing after the *pattern* shown thee in the holy mount."

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THE HARVEST:
Its Beginning and Its End.

"The harvest is the end of the world; and in the time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn; but gather the wheat into my barn."—Matt. 13:

There was a harvest to the Jewish age, to which we have already referred; and that harvest began and ended with them, during Christ's personal presence; and hence, continued during the three and a-half years of his ministry. The harvest of this gospel age, which is also the end of *this* age, measures three and a-half years as we will show. As the harvest at the first advent did not begin until Christ came, that is, began his work, for he did not come in this sense until after John's baptism, (see Acts 13: 24), so this harvest begins with Christ's personal presence.

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"And I looked, and beheld a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, saying, with a loud voice: Thrust in thy sickle, and reap; for the time is come for thee to reap, for the harvest of the earth is ripe," (Rev. 14: 14, 15). It is true this is symbolic language, and so is the parable in Matt. 13:, but there we have the explanation that it means gathering the fruit of the gospel age. Then follows another angel, who gathers the "clusters of the vine of the earth," "and cast them into the great winepress of the wrath of God."

It will be observed there is order here, as in all of God's works. First, one like the Son of man "reaps the earth." "This is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life, and I will raise him up at the last day," (John 6: 40). It is the dead in Christ, that *he* gathers, while angels are to gather the tares. "Although an angel can not waken one sleeping saint, or bring him from the tomb; a legion of angels cannot keep him there."

The order of the harvest can be gathered from Christ's teaching in Matt. 13:, and this, "the Revelation of Jesus Christ." Here we find the harvest *begins* with Christ's own personal work. "The dead in Christ shall rise first." And before "we who are alive and remain" are taken, the "vine of the earth" is gathered, to be cast into the winepress of his wrath. "I will say to the reapers, Gather ye together *first* the tares, and bind them in bundles to burn." Then, after the separation of the tares and wheat is complete, the "wheat" is gathered—"caught up together with" the dead in Christ, who have been raised before, "to meet the Lord in the air."

The above being the order of events, it will be seen that the harvest could not have begun, until Christ left the Holy Place; which, as has been shown in a former chapter, was due on the tenth day of the seventh month, occurring in October, 1874. This fact, that the end of the *aion*, age, was due to begin in the autumn of 1874, was reached before the "*time* of the harvest" was seen. In the chapter on the equality of the two covenants, it has been shown that the time from the death of Jacob, to the death of Christ, was 1845 years; and that the two covenants, or dispensations, were to be of equal measure, and therefore, from the death of Christ to the end of the gospel dispensation, must measure 1845 years. And from the crucifixion in the year A. D. 33, to the spring of 1878, will be 1845 years. But the point I

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wish to show is, the parallels between the harvests of the two dispensations. And, let it be remembered, these arguments on the prophetic periods, which determine these various dates, were reached before the fact was seen that the *harvest* held any place in the arrangement of these time arguments.

As the first dispensation measured 1845 years, and ended with a harvest of three and a-half years, the duration of Christ's ministry; it follows that from where that dispensation under the twelve tribes began, to where the *harvest* began, was 1841 years and six months; to which we add the three and a-half years of that harvest to complete the 1845 years. Now is it not a strange coincidence that precisely the same measurements should occur here? That is, from the spring of A. D. 33, where the dispensation of the gospel to all nations began, to the autumn of A. D. 1874, the exact point where *this* harvest should begin is also 1841 years and six months?

This bare coincidence alone, possibly might have been a matter of accident, but when all the other parallels named in the subject of the "Two Covenants," are remembered, and also the abundant evidence there is, that they *were* to be of "equal measure, and of equal size;" to find a *continuation* of such wonderfully exact measurements, is mathematical demonstration that seems almost irresistable. As from the spring of A. D. 33, to the autumn of 1874, is 1841 years and a-half, so from the autumn of 1874, to the spring of 1878, where the 1845 full years of the gospel dispensation end, is three and a-half years, leaving the harvest of equal length with the one of the Jewish dispensation.

Again: Thirty years before *that* harvest began, Christ was born. Prior to that event, there had been a general expectation, and as you remember, old Simeon had the witness that he should not see death until he had seen the Lord's anointed. And there was in Israel a decided advent movement, culminating in the birth of Christ, and the wise men of the east coming to worship, &c. Thirty years before *this* harvest began, there had been an advent movement. It began perhaps with Wolf, who preached through Europe and Asia, but was mainly in this country, and culminated in the tenth day of the seventh month of 1844, just 30 years prior to the autumn of 1874.

Again: About six months prior to that harvest, there was a message to make manifest to Israel, the coming of Messiah, (John 1: 31). Six months before this harvest began, the jubilee arguments came out, to make manifest to "*the* Israel," the com-

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ing of Messiah the second time. How is it, that every feature of the one has its exact parallel in the other, unless they are, indeed, to be "of equal measure, and of equal size"? It will be remembered that the Jews stumbled at the *manner* of the coming of their Messiah. They were expecting manifestations of quite a different character, something open, grand and glorious on the plane of the flesh, and they had abundance of Scripture to support their ideas. Even Gabriel's declaration to Mary, had they have known it, would naturally sustained their conception of the character of his advent. "Thou shalt call his name JESUS, He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end," (Luke 1: 31–33).

This was just the Messiah they were looking for. But how could they see any of this picture fulfilled in "Jesus of Nazareth," the man of sorrows. "He shall be great;" and yet his teaching to his disciples, both by precept and example is, "He that would be great [in the kingdom] let him be the servant of all." Their Messiah was to come out of Bethlehem, and yet the Lord had the infant Saviour carried to Nazareth, "that he might be called a Nazarene." And you may follow the whole history of the Nazarene, and you will scarcely find a single feature of his life in which the Jew could recognize his Messiah. The fact of his having miraculous power, was no proof of itself. Miracles were common in that dispensation. Prophets, before Christ, had healed the sick and raised the dead. Hence, they stumbled, and you can hardly wonder at it. Indeed, God spoke "in dark sayings and parables, lest they should see;" and there is to be a parallel here. This second house is to stumble, and for the same reason, viz: because of the manner of his coming. You may smile at this, and say, He is coming in the clouds of heaven, and every eye shall see him, and think you know all about it. So could the Jew smile, and say, He shall be great, and shall sit upon the throne of his father David. Nevertheless, they stumbled, and so will this generation. But you are a good church member, and honor the name of Christ, and have no fear of being rejected. Neither had the Jew any fear of being rejected. He feared God and honored the law. But they were rejected as a body, and so will be the church of the present day.

There were certain prophecies being fulfilled at, and during their harvest. The mere man, Christ Jesus, being present, did not

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prove him to be their Messiah. But there was an immence array of Scripture fulfilled just at that time. *They* failed of seeing it. There is an immence array of Scripture being fulfilled just now; but the church as a body, do, and will fail of seeing it; and they are just as much in the dark in relation to the events of this harvest, as were the Jews at the end of their age. But if the church, as a body, are to come short and fail of being saved, what has the gospel dispensation amounted to? If the Jewish nation as a body, failed, what did the Jewish dispensation amount to? I will answer both questions: They were each a necessary part of the plan for developing first, the typical, and then the real "seed of the woman" that "is to bruise the serpant's head." "Many are called, but few are chosen." Do you want to share in the kingdom? Then there are responsibilities for *you*, which John Wesley, or any of the early reformers, did not have; and hence, for you to live as earnest a christian life as did John Wesley, is not enough. Did not the generation of Jews, on whom the end came—the generation who saw, or might have seen, the fulfilment of the Scriptures centering in the first advent—have responsibilities their fathers did not have? and were they not judged accordingly?

It is not the *world*, but the *church*, who are guilty for being in darkness in relation to the fulfilment of the great amount of Scripture centering in this harvest.

You are right in expecting Christ to come in the clouds, openly and visibly, so that every eye shall see him. But you are not right in rejecting all that is to precede those open manifestations. You are right in claiming that He comes in all his glory, and with all his holy angels; but you are wrong in denying that he comes as a thief. You are right in claiming that men will call for rocks and mountains to hide them from him that sitteth upon the throne. You are wrong in denying that in the days of the Son of man, during his *parousia*, his *presence*, it will be as it was in the days of Noah; that men are to continue at their ordi nary business, buying, selling, marrying, &c., during the "days of the Son of man," just as they did during the days of Noah.

The christian church is teaching a great deal of truth, and so did the scribes and Pharisees, who sat in Moses' seat. But when, in the fullness of time, a change of dispensation was taking place, they were not prepared to advance with the advancing light of God's word; hence, their fall. The fact of Christ being there in person, was no evidence to them. They were judged because *Scripture was being fulfilled*, and they knew it not.

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So the church is guilty to-day, because the Scriptures are being fulfilled, and they know it not. And, like the Jews, upon whom God poured out his wrath to the uttermost; so upon the *christian* world, the seven last plagues, in which is filled up the wrath of God, are soon to be poured out.

Have you not noticed in the great majority of denunciations by our Lord, and also by the apostles. that they are aimed at *professed* christians. Those *rejected* by him, *claim* to have done many wonderful works in his name. The world has no such claim to make. And with the apostle, those who were heady, high-minded, scoffers, &c., were those having the form of *Godliness.* And it is the Laodicean *church*, the last of the seven that have filled the prophetic page from the apostolic days to the present time, who are complained of as being "blind and naked," and who are to be spued out of his mouth, (Rev. 3: 14–22).

There are other parallels between the ending of this age and the one at the first advent, that seem almost wonderful. From the beginning of their harvest, to their final and complete destruction, was forty years. That is, from A. D. 30, to A. D. 70. But as Christ began to preach when he was *thirty*, in the autumn of A. D. 29, it was really forty years and six months, to the destruction of Jerusalem, in A. D. 70. From the beginning of this harvest, at the end of A. D. 1874, to the end of the times of the Gentiles, and therefore, to the end of this time of trouble coming on the *christian* nations, is forty years—or, really, as the harvest began in the autumn of 1874, forty years and six months. And what is yet more wonderful, the first six months of that harvest was almost a blank. The time for Christ to really begin, was at the spring passover. Hence, at Cana, of Galilee, he says: "Mine hour has not yet come, (John 2: 4). And next to nothing was known of *this* harvest until the spring of 1875, and the first six months were passed.

Again: At the first harvest, *five days* have a place. That is, Christ rode into Jerusalem five days before his death. Compare John 12: , 1and verse 12. And it was at that time their fate was sealed and their house left desolate. There is a period of *five days* made prominent here also. That is, as that harvest ended five days short, so to speak; this one begins five days early. From the death of Christ, on the fifteenth day of the first month, the next day after the passover, (Matt. 17: 1), to the *tenth* day of the *seventh* month in 1874, lacks five days of being full time —that is, from the fifteenth day of the first month, to the *fif-*

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teenth of the seventh month, would be six full months. But as the high priest leave the holy place on the *tenth* day of the 7th month,, He *starts* from heaven; five days *before* the fifteenth; *as* when going to Jerusalem.

These parallels between the two dispensations, beginning with the twelve tribes, and the twelve apostles, and ending with all the little details of the harvest, have in them a weight of evidence that is unanswerable; and the fact that this age is to end with a harvest, is the word of Christ. And that the "wheat," or "children of the kingdom," are to continue at their ordinary avocations through the time of the harvest; and that when taken, they are found in the mill, field, &c., is also a clear statement of our Lord. And that the angels will have been here gathering "the tares in bundles," *before* the wheat is gathered, is his own statement.

[Gathering the tares in bundles, is separating the two classes. Not literal binding as grain is bound; And this separation is now being consumated. Wherever this present light comes, all who accept it are driven out from organized bodies; and its *opposers* are left to themselves. "Hear the word of the Lord, ye that tremble at His word; your brethren that hated you, that cast you out for *my name's sake, said, let the Lord be glorified: but he shall* appear *to your joy, and they shall be ashamed,*" (Isa. 66: 5).]

The above needs no comment. When he *appears*, there must be these two classes.

It does not appear to me *very* fanatical to suppose that the work of the harvest is an unseen work, and that those conscious of its presence, become so, by light eminating from the Scriptures. And this is in harmony with the spirit of all that is said of the day of the Lord coming as a thief on one class, while another class are in the light. "How else can the days of the Son of man be, *as the days of Noah?* How else can the *presence* of the Son of man be as the days of Noah? "But as the days of Noah were, so shall also the *parousia* of the Son of man be," (Matt. 24: 37). Why will men be so tenaciously blind, because it is taught that he comes in the clouds and all will see him, as to deny every other feature of the advent. Can he not gather his saints, unbeknown to the world, and then come in all his glory, just as well as "Behold, thy king cometh, meek and lowly," could be fulfilled after the harvest of *that* age? But our consolation is, "we have this seal; the Lord knoweth them that are his;" and that before the harvest ends, *every child* of his, will be in the light. "Ye brethren, are not in darkness, that that day should come upon *you* as a thief."

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THE FIVE KINGDOMS, AND THEIR LOCALITY.

Babylon, Medo-Persia, Grecia, Rome, and the kingdom of God. The first four of these were seen by Nebuchadnezzar as a beautiful image, with head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, feet and toes of mixed iron and clay; while the fifth, the kingdom of God, appeared to him as a stone, or barren mountain. Daniel also had a vision of these five kingdoms; and to him the first four appeared as wild beasts, a lion, bear, leopard, and the terrible beast with iron teeth; while the fifth alone appeared beautiful to him.

Each of these in turn, are represented as subduing the whole earth. Of the first, represented by Babylon and her king, it was said: "Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom; and wheresoever the children of men dwell, the beasts of the field and the fowls of heaven, hath he given into thine hand, and hath made thee ruler over them all. And after thee shall arise another kingdom inferior to thee, and a third kingdom of brass, that shall bear rule over all the earth; and a fourth kingdom that shall break in pieces and subdue all these." Then he represents the God of heaven as setting up a kingdom which shall break in pieces and consume all these kingdoms, and it shall stand forever, (Dan. 2:).

Of the first four represented by the four beasts, Sir Isaac Newton observes: "All the four beasts are still alive, though the dominion of the first three be taken away. [This corresponds with Dan. 7: 12, where, in speaking of the destruction of the fourth and last, it says: "As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time." It also agrees with Dan. 2: 35, when the "stone" smites the image on the feet and toes which were of iron and clay. "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together."]

"The nations of Chaldea and Assyria are still the first beast. Those of Media and Persia are still the second beast. Those of Macedonia, Greece, Thrace, Asia Minor, Syria, and Egypt, are the third beast. And those of Europe on this side, are still the fourth beast. Seeing, therefore, the body of the third beast is confined to the nations on this side of the river Euphrates, and the body of the fourth beast to the nations on this side of Greece, we are to look for all the four heads of the third beast on this side the Euphrates, and for all the eleven horns of the fourth beast among the nations on this side *Greece*; and therefore, in

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the breaking up of the Greek empire into four kingdoms, we include no part of Chaldea, or Media and Persia, in these kingdoms, because they belong to the body of the first two beasts. Nor do we reckon the Greek empire, seated at Constantinople, among the horns of the fourth beast, because it belongs to the body of the third."

The above, by Sir Isaac Newton, appears sound. And more especially as it is supported by facts, as well as by Scripture. If the first three beasts live until the fourth one is destroyed, and are all destroyed together, as the prophecy states; and retains, each its own individuality at the time of their destruction, neither of them can have been absorbed or lost in the other. Hence, all the divisions of the fourth empire must be looked for on its own territory, and not on the territory of the others. The "lion" did not become the "bear," nor was the leopard transformed into the fourth beast; for the gold, the silver, and the brass, are all found as such, at the destruction of the image.

Those who have not noticed this positive statement in these prophecies, and that each and all of these "beasts," live and retain their distinct individuality to the end, have supposed that five of the horns of the fourth beast must be looked for on the Grecian territory. In other words, that five of the horns of the fourth beast must be found growing out of the head of the leopard, or third beast.

This strangely loose idea of the prophecy, has come from the fact that the image of Dan. 2:, has two legs; and that men have been pleased to call Constantinople "eastern Rome." But prophecy nowhere gives the slightest intimation of the fourth empire being divided into two parts; nor does it recognize any such arrangement. "The legs of iron," represent the fourth empire. In the image of a man there are two legs it is true; but in the head of a man there are two eyes, and two ears; shall we, therefore, demand a double division of Babylon? On the arms of a man there are two hands and ten fingers; Do we look for so many divisions of the Medo-Persian empire? If the two legs demand a double division of the fourth empire, the two sides, or two *thighs*, also demand such a division of the third empire. Prophecy recognizes a double empire in Medo-Persia, by the *arms* of the image, the sides of the bear and the two horns of the goat, (Dan. 2: 7: 8). How is it that *this* division of Rome is made to appear *only* in the 2nd chapter of Daniel? for certainly there is no reference to it in either of the visions of Daniel or John; while the *ten* divisions are made to

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appear in both the toes of the image, and the horns of the beast.

To *call* Constantinople Rome, and talk of five toes on each leg, sounds pretty enough; but as *prophecy* nowhere recognizes a double Roman empire, I think in applying it, our safest course is to keep to what the prophecy itself teaches. Those who wait until they see five of the horns of the *fourth* beast, on the head of the *third* beast, before looking for the setting up of the fifth kingdom, will probably have a long time to wait.

That Rome, and Rome alone, represents the fourth empire, is also taught in the fact that all the "seven heads" of the fourth beast, had their seat at Rome, viz: The *consular*, or *triumvirate* government, which existed in Rome at the time it conquered Grecia; the *Imperial*, the *Gothic*, the *Papal*, the *Republic* of 1798, the restored papacy, or "*Image*" of the forty and two month beast, and the present government, under Victor Emanuel. These seven, are the "seven heads of the beast;" and none of them were located on Grecian, Persian, or Chaldean territory.

These four kingdoms, not only have their own individual and separate territory, but in the prophecy, each one is recognized as existing prior to the fall of its predecessor. Thus, Babylon was the first, but Media and Persia were organized before they conquered Babylon. Grecia was an organized kingdom before it conquered Persia. Rome was an organized kingdom before conquering Grecia. And in Dan. 2: 44, after the fourth kingdom is divided into ten parts, as taught by the toes of the image, and the horns of the beast, which divisions are everywhere in Daniel and Revelations called "ten kings," it says: "And *in the days* of these kings shall the God of heaven set up a kingdom; and it shall break in pieces and consume all these kingdoms; and it shall stand for ever." Thus the same is said to be true of the kingdom of God, that is true of the others, viz: it is to be set up *before* the fall of its predecessor.

Now, although we fully endorse the plain teaching of both the Old and the New Testament, that the church, or the people of God, represent the kingdom of God; the first, or Jewish house, representing that kingdom on the plane of the flesh, and the gospel church, the kingdom on the higher, or spiritual plane; still, the kingdom of God has been in a disorganized condition ever since the end of Zedekiah's reign, where God said: "Take off the diadem, remove the crown, I will overturn, overturn, overturn it, and it shall be no more until He come whose right it is, and I will give it him." And then it was that universal dominion was given to Babylon, the first of these four Gen-

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tile kingdoms. Nevertheless, the kingdom of God is again to be "set up;" that is, *organized* as a ruling power, "*in the days*" of the last phase of the Roman empire, and before its work of subjugation can begin.

"Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions; thou shalt *rule* them with a rod of iron; thou shalt dash them in pieces as a potters vessel," (Ps. 2:). This synchronizes with Dan. 2: 44: "In the days of these kings shall the God of heaven set up a kingdom, and it shall *break in pieces* and consume all these kingdoms." Not the fourth kingdom only, but "then shall the iron, the clay, the brass, the silver, and the gold, be broken to pieces together." But the locality of the fifth universal empire, like each of the others, is to be on its *own* territory. Hence, the apostle could say: "The Lord shall deliver me from every evil work, and will preserve me, [that is, keep me], unto his *heavenly* kingdom," (2 Tim. 4: 18). But the term *heavenly*, simply means *spiritual;* and hence, does not designate its locality, but only its character, that it is not of the earth, earthy. "The kingdoms of this world are to become the kingdoms of our Lord and his Christ," and the kingdom of God is to be over all. But the kingdom of God is never again to be on the plane of the flesh, as under the old dispensation. "The natural first, and afterwards the spiritual." Hence, men will not say, "lo here, or lo there," "for the kingdom of God cometh not with observation."

ANTICHRIST.

"He is antichrist, that denieth the Father and the Son," (1 John 2: 22).

"The papacy has not denied the *existence* of the Father and Son, therefore papacy is not the antichrist," is the reasoning of a class of Bible expositors, whose name is legion. But we shall show most conclusively that "denying the Father and the Son" can and does mean something quite different from denying their existence. "They profess that they know God; but in *works* they deny him, being abominable and disobedient, and unto every good work reprobate," (Titus 1: 16), Here we learn that men can *deny* God, without denying his existence. "In *works* they deny him." "Then said Jesus unto his disciples, If any man will come after me, let him deny himself," "But if any provide not for his own, and especially for those of his own

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house, he hath denied the faith." Denying, means acting contrary to; "Denying ungodliness and worldly lusts," is living a Godly life. Has the "man of sin," he who has exalted himself above all that is called god or that is worshiped; he who has applied torture, sword, flame, and captivity to all who have offended him, lived contrary to, and opposed the teaching of him who said, "love your enemies;" "resist not evil;" "if they smite you on the one cheek, turn to them the other also?" if so he has denied the Son. Has he taken vengeance into his own hands? then he has denied Him who saith "vengeance is mine, and I will repay, saith the Lord."

"Ye have heard that antichrist shall come," says John, "even now are there many antichrists." And Paul says: "The mystery of iniquity doth already work, only he who now letteth [hindereth] will hinder until he be taken out of the way; and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." The civil power was what hindered; but in process of time the church got control of the empire, and Rome became *papal* Rome; then "that wicked was revealed."

That church has claimed, and, to a certain extent, exercised all the prerogatives that Christ himself is to exercise in his kingdom. When the church element got the power, and the "woman" was seated on the "beast;" that beast was said to be "in the bottomless pit." And this beast, "having seven heads and ten horns," is the same as "the dragon, having seven heads and ten horns," of Rev. 12. And this beast is to ascend out of the bottomless pit; that is, throw off the control of the church, (Rev. 17: 8), and "go into perdition," just as the "dragon," or nations now controlled by the Devil, who is the "prince of this world," are to throw off, or be let loose from the control of *Christ*, at the end of the thousand years.

"The dragon," of Rev. 12:, and the dragon of Rev. 20:, are clearly one and the same. "And the great dragon was cast out, that old serpent called the Devil and Satan," (Rev. 12: 9). "And I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit," (Rev. 20: 1, 2).

As the *dragon*, the civil power of the nations has been in the "bottomless pit," under the *antichrist*, so the nations are to be subdued under the real Christ. "Ask of me and I shall give

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thee the heathen for thine inheritance ;" and "the kingdoms of this world become the kingdoms of our Lord." And it will be noticed that what is said of the real Christ, has, in every particular, been counterfeited by the antichrist. "Be wise now therefore, O ye kings, be instructed ye judges of the earth, serve the Lord with fear and rejoice with trembling. Kiss the Son, least he be angry, and ye perish from the way when his wrath is kindled but a little." And has not antichrist demanded the same homage of the kings of the earth? He also demanded kisses, least they perish from the way when his wrath was kindled but a little. As Christ is to be "King of kings, and Lord of lords," so have the popes professed to be. "And on his head were many crowns," (Rev. 19: 12). So too, the popes wore the many crowned hat. And as the saints are to be "Kings and priests, and reign on the earth," the Romish church has claimed that dignity for her priesthood. So perfect is the counterfeit, that many have mistaken the false for the true, and really suppose the thousand years reign of Christ and the saints is in the past. But, though the reign of antichrist is over, that of the real Christ is not yet; for "when the kingdom is the Lord's, and he is the governor among the nations, all the ends of the earth shall remember and turn to the Lord, and all the kindreds of the nations shall come and worship before him."

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THE SEVEN TRUMPETS.

"And the seven angels which had the seven trumpets, prepared themselves to sound," (Rev. 8: 6).

On the subject of the trumpets, I shall say but little: not because the events of each trumpet are not clearly defined in history, but for want of space in the book. I shall confine my remarks mainly to the sounding of the last three, and refer the reader to the writings of Dr. Adam Clark, for the historical application.

The sounding of the seven trumpets, I understand to shadow-forth the events by which the dominion of the last of the four Gentile kingdoms was to be broken, overthrown, and finally destroyed. After Constantine, the sovereignty was divided into three parts; hence, the frequent use of the terms, "a *third part* of men," &c., alluding to the third part of the empire which was under the scourge. And here we may notice the distinction in the language of these scourges, and those which are to come un-

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der the "seven last plagues." These are confined to a *third*, while the plagues, which are to be universal, are to be poured out upon *all* the prophetic earth, instead of a third part.

Under the 1st, 2nd, 3rd, and 4th trumpets, these scourges were brought upon the two western parts of the empire. Under the 5th and 6th, the dominion of Rome at the east, at Constantinople, was subverted. While under the 7th, great Babylon will go down to rise no more, the times of the Gentiles end, and "the kingdoms of this world become the kingdoms of the Lord."

The first trumpet was fulfilled by the events under Alaric, the Gothic chief, who commenced these scourges on the empire, and styled himself "the scourge of God." The second was brought about by Genseric, whose attacks were mainly from the shores of Africa, and on the water. The third, under Attilla, who first attacked the empire in its eastern possessions, and then suddenly, like a falling star, invades the west. Under the fourth trumpet, "a third part of of the sun was smitten," and a third part of the empire was extinguished; and, by these four, the empire was broken into its ten fragments.

The remaining trumpets, the 5th, 6th and 7th, are called woe trumpets; "Woe, woe, woe to the inhabiters of the earth, by reason of the other voices of the trumpets of the three angels which are yet to sound," (Rev. 8: 13). The first of these was under the Saracens; the second under the Mohammedans; and the third and last is "the time of trouble such as never was since there was a nation," at which time "many that sleep in the dust of the earth shall awake." The measure of the first two woe trumpets, is given in the prophecy, while the duration of the third woe trumpet, or seventh and last of the series, is to be found *indirectly*, but with almost equal certainty.

The fifth trumpet, and first woe, began under the Saracens when Othman first invaded the Roman empire, July 27th, A. D. 1299, and ended in July, 1449, at which date the independence of the eastern possession of the empire virtually passed away. The date of the fall of Constantinople was two years after, or in A. D. 1451. But at the first named date, the emperor Constantine Deacozes ascended the throne at Constantinople, by asking and obtaining the permission of the Sultan; and this exactly meets the conditions of the prophecy, for the empire of the east was not to be exterminated under that, but under the following trumpet; as, "to them it was given that they should not kill," (verse 5). [This being a symbol, is political,

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and not literal death]. "But that they shall be tormented five months." Five months is 5 times 30, or 150 days; and as the time given to measure symbols is itself symbolic, it measures 150 years.

During this 150 years, the Saracens murdered, robbed and taxed the people, while the government at Constantinople was too weak to give protection; and yet taxed and oppressed the people for its own maintenance, until at last, the people earnestly desired political *death*, that their own government might be abolished, and they be permitted to serve only one set of masters. "And in those days men shall seek death, and shall not find it; and shall desire to die but death shall flee from them," (verse 6). "One woe is passed, and behold, two more woes come hereafter," (verse 12).

That the empire did not fall, but that the Saracen chief should grant permission to a christian emperor to ascend the throne at Constantinople, when he had the power to prevent it, seems strange until we look at the facts. The east, had long been urging the christian nations of Europe to come to their rescue, and save Constantinople from the Turks; and the western nations were continually making promises of assistance, but owing to home troubles deferred sending it. The Saracens, dreading such interference from the christian nations of Europe, were thus held in check. But the time was at hand when this restraint was to be broken through, when the four angels [or winds) bound in the great river Euphrates, were to be let loose, viz: the restraint of the *christian nations;* the waters of the Euphrates, "the waters on which the harlot,"—mystic Babylon —"sitteth," was to be let loose or taken off from the Mohammedans, so that the sixth trumpet, or downfall of Constantinople and the east, might be accomplished.

"And the sixth angel sounded; and I heard a voice from the four horns of the golden altar which is before God. saying to the sixth angel which held the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men," (verses 13–15).

Under this trumpet, not torment merely, but *death*—political death—just what the people of the east had been praying for, was to follow. The Mohammedans were enabled to rise above the wholesome dread the *christian* nations of the west had exercised over them, and thus the four angels "bound in [or by]

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the great river Euphrates," were let loose. But I will again refer the reader to the commentary of Dr. Clark for the details of the *application*, devoting the little space here to the investigation of the *duration* of the trumpet. God has chosen to represent a year by twelve months, and a month by thirty days. And as in *symbolic* Time a day stands for a year, the measurement is as follows: "An *hour*," is the twenty-fourth part of a day; and the twenty-fourth part of a prophetic "day," or 360, is 15 days. A "*day*," is one year; a "month," is 30 years; a "year," is 360 years. Therefore, the sixth trumpet sounded 391 years and 15 days; and commencing July 27th, 1449, should have ended August 11th, 1840. In other words, the Mohammedan powers which fill the sixth trumpet, were to control the east, which fell under their dominion, for the above period of time.

Those who will examine the American Encyclopedia or any history of Europe, as late as August, 1840, will find the following facts:

In August, 1840, the combined fleets of the Allies, knocked at the door of the Sultan at Constantinople, and under the penalty of a bombardment of the city demanded his signature to a paper which should transfer the control of the empire into the hands of the christian nations of Europe. And that paper was signed; since which the "sick man" of the east, has been at the mercy of the European powers. Hence, on that very day, the independence of the Turkish empire virtually ended, and the sixth trumpet ceased to sound.

"The second woe is passed, and behold, the third woe cometh quickly; and the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever; and the nations were angry," (Rev. 11: 15).

It will be noticed the sixth trumpet ended with the 9th chapter; and the subjects of the 10th and part of the 11th chapters, are introduced before the sounding of the seventh trumpet is described. This seems to be all in order, since the 10th chapter is a prophetic history of the advent message, the proclamation with which the 7th trumpet was to open. While the slaying of the two witnesses of the 11th chapter, had its fulfilment in the terrible scenes of the French revolution of the last century, the closing part of the woe under the 6th trumpet. *These* statements will doubtless appear visionary to most readers; for there

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is a *weakness* of human nature with which they come in contact, viz: So long as prophecy can be applied to men or events far remote from our own times, and the facts of history and prophecy are in harmony, it is all right and can be accepted. But as we approach our own day, the bare suggestion that *prophecy* can be fulfilled by *living* men and events now present, is scouted, and considered almost sacreligious; the *idea* that *prophecy* can be fulfilled in *our* day! And pray why not? If we are entering the day of the Lord, and a change of dispensation is at hand, instead of entertaining so silly a prejudice, we should rather expect the fulfilments to crowd one on the other in rapid succession.

That the two Covenants, the one graven on stone, and the other on the fleshly tablets of the heart; the one on the plane of the flesh, the other on that of the spirit, the old and the new covenant or Testament; are the "two *witnesses*" of Christ, is placed beyond all doubt by his own words. The *Scriptures* spoken of by our Lord were the Old Testament. No other was in force and the dispensation of the Spirit, or new Covenant, did not commence until the day of Pentecost. Now hear the words of the Master: "I receive not testimony from man." Is Christ the same yesterday, to-day and forever? Then how shall *man* fill the picture of "MY TWO WITNESSES"? (Rev. 11: 3). Jesus names his two witnesses; will you take his word? Or do you prefer the silly interpretations of the day, that make *two men*, or bodies of men, of sufficient importance to fill that prophecy? Hear his own testimony: "Search the *SCRIPTURES*, for in them ye think ye have eternal life, and *THEY* are they that testify of me," (John 5: 39). Here is *one*, but where shall we find its mate? "John bear witness to the truth, but I have a greater witness than that of John." And yet John was the "greatest born of woman." Where are the advocates of two *personal* witnesses to find their men? they cannot be born of *woman*, and yet be the witnesses to which Christ refers. "The *WORKS* that I do, bear witness of me," (verse 36). Is the "New testament of his blood," confirmed by the death of the testator, having Jesus Christ the chief corner stone, and Jesus Christ the cap stone, a record of *him* and his works? then it is his second *witness.*

Rev. 11 is of course a symbol, and the time that measures it is symbolic. "And they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth," was fulfilled during the 1260 years of the control of this "man of sin," when

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these two witnesses were by *legal* enactments, kept from the people, and under the vail of a dead language. These two witnesses were put to death by a *legal* enactment, in that great city "*spiritually* called Sodom and Egypt;" and for three and a-half *years*, during that great infidel revolution which swept over Europe at the close of the last century, they were abolished by law; immediately after which they were "exalted to heaven." The Bible societies of the present century, have made them a living reality among "all peoples, and tongues, and nations, and languages;" "And their enemies have beheld them." During that terrible revolution the tenth part of the city fell, [that is France, one of the "ten"], and in the earthquake were slain of *men's names*, [margin], seven thousand. All titles, both in church and state, were reduced to the one common name of *citizen*. "The second woe is passed, and behold, the third woe cometh quickly; and the seventh angel sounded."

The 7th trumpet *begins* with the proclamation that the *time* has come; that the kingdoms of this world belong to our Lord and his Christ, and that he is to reign here on the earth, for ever and ever. That proclamation has been sounding for the last 38 years, and many are just beginning to hear and believe it; that the saints are to be kings and priests, and reign *on the earth;* and that when the kingdom is the Lord's, all the ends of the earth shall remember and turn to the Lord. And the Advent movement, notwithstanding all its mistakes, all its errors of judgment, and all its human weaknesses, has been fulfilling this part of the seventh trumpet. The *reproach* was because the message itself, necessarily attacks a deep-seated, and fully believed theological error. If the saints are to be kings and priests and reign on the *earth forever*, the doctrine of dying and going to some other world for our reward and future home, is of course, an error.

Rev. 10:, is a prophetic history of the message. The "open book" is the unsealed prophecies; "shut up the words, and seal the book even to the time of the end," (Dan. 12:4). The Advent message claimed the "time of the end" had come, and that the book was open. The *eating* of the book can be understood. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart," (Jer. 15: 16). And to those who love the appearing of our Lord, the message was "sweet as honey." The bitterness which followed, needs no explanation, to such as know the bitterness of the disappoint-

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ment of the 10th day of the 7th month of 1844. And the last verse of Rev. 10:, is now being fulfilled in this midnight cry and harvest message. The two movements, or messages, are also given in Matt. 25: the first one, in which the virgins are represented as going forth to meet the Bridegroom *prior* to the disappointment, is from verse 1 to 5; and the last, from verse 6 to 12. The one was to end in the bitterness of disappointment, the other in success.

The sixth trumpet ended in August, 1840, and the seventh began to sound. But the "woe," or time of trouble under the seventh trump, is preceded by the proclamation with which that trumpet opens. "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." The word here rendered "are become," is "*ginomia*," and in Mark 1: 17, is rendered "to become." "I will make you *to become* fishers of men." And in 1 Cor. 9: 27, "should be,"—"Lest I myself *should be* a cast away." Hence, the true rendering is, "the kingdoms of this world *shall be*, or are *to become*, the kingdoms of our Lord."

The seventh trump is divided into two parts; in the first of which this closing message of the gospel was to be given, while the *woe*, the time of trouble and angry nations, the resurrection and rewards, belong under the latter part. "In the *days* [years] of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished," (Rev. 10: 7).

Mello is the word here rendered "shall begin," and this is the only instance where it is translated *begin*, or "shall begin." In other cases it is rendered "will," "should," or "shall." "Herod *will* seek the young child's life." Hence, the true rendering here is, "*In the days* of the voice of the seventh angel, when he *will* or *shall* sound, the mystery of God shall be finished." The mystery of God is evidently the gospel; the taking out of a people to become sons by the mysterious process of being begotten and born of the Spirit, so that the natural sonship of the Jew was of no advantage, and the Gentile can share equally with the Jew. And the apostles claim to be stewards of the mysteries of God, (1 Cor. 4: 1; see also Eph. 3: 10).

That the advent proclamation answers to the opening message of this trumpet, is clear. The whole burden of that message has been that Christ was coming; that the kingdoms of this world were to pass into his hands. "Behold, one like the Son of man came with the clouds of heaven . . . and there was

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given him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him," (Dan. 7: 13). What is that but the kingdoms of this world becoming the kingdoms of our Lord and his Christ? And is it not at his coming "*in the clouds of heaven*," and not as the "*man of sorrows*," that these kingdoms become his? Theology must bend to Scripture or it will prove to be poor stuff "in the day that shall try every man's work so as by fire."

With this message the "the mystery of God will be finished, as he hath declared to his servants the prophets." And from August, 1840, to the spring of 1878, or 37 and a-half years, will consummate this part of the work. Then look out for "angry nations," "and the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest reward thy servants the prophets, and the saints, and them that fear thy name, small and great, and shouldest destroy them that destroy the earth," (verse 18).

The kingdoms of this world become our Lord's, only by conquest. If it was by the *conversion* of the nations to Christianity, how is it they are *angry?* "These [ten kings] shall make war with the Lamb," (Rev. 17: 14), is not conversion by gospel preaching. . "I saw the kings of the earth, and their armies gathered together, to make war upon him that sat upon the horse, and against his army," is not a revival of religion, but the battle of the "great day of God Almighty." Why will a drousy church sleep on the edge of a volcano, and dream of smoothly gliding into a millennium, that is only to be brought about by the judgment of the great day? Whatever the character of this war and conquest, one thing is certain, the nations will be angry, and God's wrath will have come. "God came from Teman; the Holy One from Mount Paren; He stood and measured the earth; He beheld, and drove asunder the nations." "Come, behold the works of the Lord, what desolations he hath made in the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still and know that I am God; I will be exalted among the heathen; I will be exalted in the earth," (Ps. 46: 8–10). The seventh trumpet sounds from Aug. 1840, until "the time of trouble," or day of wrath is ended. Hence, it doubtless ends with the times of the Gentiles, and this forty years of conquest; and therefore, sounds until A. D. 1914; at the end of which, Babylon the great, will have fallen, and the "dragon" be bound: that is, the *nations* will be subdued, and "the prince of this world cast out."

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"WITH A SHOUT."

"With a shout, with the voice of the archangel, and with the trump of God."—1 Thes. 4: 16.

Here is the seventh trumpet and all we have just been speaking of, brought out in a sentence. "The trump of God," is the seventh trump, as we shall show. The "shout," is the same as "the great voices," (Rev. 11: 15), with which this trumpet opens; and the voice of the archangel," is the "angry nations," and "time of trouble."

Because this is from *Paul*, the idea obtains that it must be a simple statement of literal facts, easy to understand, and many have come to expect a terrible vibration of the atmosphere from immortal lungs, an actual blast from a silver or perhaps golden trumpet, accompanied with a voice from the throat of Michael the archangel, that will waken the dead. But it is the "spirit of Christ that dwells in you, which shall quicken your mortal bodies," and not the blast of a trumpet.

In 2 Peter 3: 16, the apostle, after devoting the whole chapter to the events concerning "the day of the Lord," observes: "Even as our beloved brother Paul, also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, *speaking of these things*, in which are some things *hard to understand*, which they that are unlearned, and unstable, *wrest*, as they do also the other Scriptures, unto their own destruction." Then Paul, when speaking of the things concerning the day of the Lord, says things "hard to be *understood*." And in Peter's day, and in fact until the seventh trump began to sound, these things could not be understood. But now "the little book is open," and "he may run that reads."

That the "trump of God," the "seventh trump," and the "*last* trump," are one and the same, can be proven thus: [The word *soluo*, rendered trump and trumpet, is the same in each case]. "Behold, I show you a mystery, we shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead in Christ shall be raised incorruptable," &c. Here we learn that the resurrection, and the change occurs "at the last trump." The word "*at*" is here the same as in Matt. 13: 30, and 40, where it is rendered *in*—"and *in* the time of harvest, I will say to the reapers;" "So shall it be *in* the end of this world;" hence, "we shall all be changed in a moment, in the twinkling of an eye, *in* the last trump," is the proper rendering. "*In the days* of the

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voice of the seventh angel," these things are to transpire. We have now learned that the resurrection of the dead in Christ occurs "at," or *in* the "last trump," and also that it occurs "*at* the trump of God;" hence, they are one and the same. "For thou shalt be recompensed *at the resurrection* of the just," (Luke 14: 14). Then we are to be "recompensed," or rewarded, "at the last trump," when the "resurrection of the just takes place." "And the *seventh* angel sounded, and there were great voices, and the nations were angry, and the time of the dead that they should be judged, and that thou shouldest *reward* thy servants the prophets, and the saints, and them that fear thy name small and great." Then the seventh trump of John, and the last trump of Paul, are one and the same; one begins with "great voices," and the other with a "shout;" the one is called "the trump of God," and the other the trump which introduces the *events* of the day of the Lord. All the trumpets are called the *voices* of angels. "Woe, woe, woe, to the inhabiters of the earth by reason of the *other* voices of the trumpet of the three angels which are yet to sound;" *Michael* is the archangel, (Jude 7:). Hence it is the archangel who attends on the events connected with the trump of God, or seventh trumpet. "And at that time shall Michael stand up, that great prince that standeth for the children of my people, and there shall be a time of trouble such as never was since there was a nation, and at that time thy people [Daniel's people] shall be delivered, and many that sleep in the dust of the earth shall awake," (Dan. 12: 1). Then the *archangel* is connected with the trump of God, and the "voice of the archangel" is of the same character, as the voices of the other, viz: the *events* that belong to that trumpet; and Paul's "hard to be understood" words are explaining themselves.

The blood of Christ "*speaketh* better things than that of Abel." And the blood of Abel "cried unto the Lord;" "The heavens declare the glory of God; day unto day uttereth *speech;* and there is no speech or language where their *voice* is not heard," (Ps. 19: 3) "If they will not believe thee, neither harken to the *voice* of the first sign, they will believe the *voice* of the latter sign," (Exo. 4: 8). Indeed, almost everything is said to have a *voice*, and the *voice* of these trumpets are events. And the voice of the archangel is the loudest of any, for it is those of the great day of God Almighty over which *Michael* has the supervision. And so Christ comes in the midst of these things which are already transpiring; the proclamation; and the time of trouble; which *together constitute* the *trump of God.*

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THE SEVEN SEALS.

That the seven seals belong to this time of trouble, the time in which Christ is conquering the nations, and are, therefore, as yet in the future, I think can be clearly proven. Not a few Bible students place the first five, and even a part of the sixth, in the past; and will doubtless, start back from this new position. But "to the law and the testimony;" if we do not prove our position, it will not weaken the other. But if the Scriptures do teach that they all belong to the day of wrath, the *truth* is better than even old and cherished ideas opposed to Scripture.

The fifth chapter is an introduction to the opening of the seals, and this song is sung before the first seal is opened—"Thou art worthy to take the book and open the seals thereof, (verse 9). I think the connection is such that no one can question this. John had wept because no one was found worthy, or *able* to open the book. But the Lion of the tribe of Judah, was found worthy; and they sing the above song, "Thou art worthy to take the book and to open the seals, *for* thou wast slain and hast redeemed us by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." Although events are not always recorded in the order of their fulfilment, still it is an attack on the *truth* of a prophecy to represent it in a way in which it cannot possibly be fulfilled. Hence, to represent a class as saying that something is to be done, which they never can say until *after it is done*, is a false representation. Therefore, that song must be sung *after* Matt. 24: 14, is fulfilled. "And this gospel of the kingdom shall be preached in all the world, as a witness to all nations, and then shall the end come." If the gospel of the kingdom was preached as a witness to all nations in the early days of the church, then the *end* came at that time. If not, the above song was not sung either one, two, or five hundred years ago; and the first seal is yet to be opened.

Again: The events of the opening of the first seal, are identical with those of Rev. 19:, which occur after the marriage of the Lamb. The first seal is, "I saw, and behold, a white horse; and he that sat on him had a bow, and a crown was given unto him; and he went forth conquering and to conquer," (Rev. 6: 2). Now compare chapter 19: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. And I saw the beast and the kings of the earth, and their armies,

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gathered together, to make war against him that sat upon the horse, and against his army. And the beast was taken, and with him the false prophet, and both these were cast alive into the lake of fire." This is certainly in the future. Notice verse 15: He not only smites the nations, but he rules them with a rod of iron, and treads the winepress of the wrath of Almighty God. In applying the first seal in the past, it becomes necessary to make the horse, the rider, the war, the conquering, &c., mean *conversion under gospel preaching*; and yet no one does or can make this claim for the 19th chapter; and to apply the same symbols to events of an entirely different nature is unwarranted.

The fifth seal is the only *apparent* difficulty in the way of all these seals having an easy and natural application to this time of trouble and *conquest* of the nations. But all difficulty even here disappears when we consider the fact that there are two classes of christians; one to have "an abundant entrance;" the other to suffer loss, and they themselves saved "so as by fire." The one, to *escape* all these things which are coming on the earth, and to stand before the Son of man." The other class to be left in the midst of these troubles, and "In the day when the Son of man *is revealed*, in *that day* he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever *shall lose his life* shall preserve it." (Luke 17: 30). The former class to "go in to the marriage;" this latter class to be ready to open to him "when he shall return from the wedding." The former class to stand on the "sea of glass, having the harps of God," *before* the seven last plagues are fulfilled, (see Rev. 15: 1 to the end). The other class are recommended even under the sixth plague, to watch and keep their garments, least they walk naked, (chapter 16: 15, 16). And the "*coming*" of their Lord, there referred to, is "when he shall return from the wedding."

With this view, that there is a large class of christians who are to be left in the midst of these troubles, during which they will lose their lives, "in the day when the Son of man is revealed," &c., "he that shall lose his life shall save it," and many seeming conflicting Scriptures can be reconciled; and the loss of life under the fifth seal is all in character.

The having their works burned and themselves saved "so as by fire," while others "have an abundant entrance," is one text which seems to demand two classes. If all are to have the same

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entrance, changed in the same moment, and meet Christ as his bride, the above would have but little force; and if it is a *little* flock who inherit the kingdom, the "great company which no man could number," appears out of character. The seven last plagues make the two classes still more apparent as we shall see.

The conquest of the nations is completed under the first six seals, (see chapter 16), and the seventh is a time of silence. This synchronizes with Ps. 46, where, after the desolations God makes in the earth, by which war is made to cease, he says: "Be still and know that I am God; I will be exalted in the earth; I will be exalted among the heathen." And again: "Let all the earth keep silent before the Lord." "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour, (chap. 8: 1). A prophetic *hour*, is fifteen days; hence, "*about* the space of half an hour," might be *seven days*.

Although John records these visions, not in consecutive order, but begins a subject and runs it through to its end, and then begins *back* with another subject; still there are occasionally subjects introduced, which seem to break this order. The 6th seal ends with the 6th chapter; then the 7th chapter, relating to the sealing of the twelve tribes of Israel, is introduced; and the 7th seal follows; and, in the division of chapters, it has been placed at the head of the 8th chapter. This, at first sight may, appear like confusion; but it is far from that. The 144 thousand out of the twelve tribes of Israel, are sealed *during* the conquest of the nations, and therefore, in this time of trouble, and while the first six seals are being opened. "And at that time shall Michael stand up, the great prince that standeth for the children of *thy* [Daniel's] *people*, and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at *that time thy people* [the twelve tribes] shall be delivered, every one that shall be found written in the book; [the writing of the house of Israel, Ezek. 13: 9], and *many* that sleep in the dust of the earth shall awake," (Dan. 12: 1, 2). Let it be noticed, here are two classes, "thy people, *and* many that sleep."

If the 144 thousand out of the twelve tribes of Israel are delivered in the midst of this time of trouble, as they certainly will be, it may be asked, how then are the winds held that they "hurt not the earth, neither the sea, nor the trees," until the servants of God are sealed? I answer, whatever is meant by the *earth*, the *sea*, and the *trees*, may be protected, and the sealing of the Jews be accomplished, even should the "seven last plagues"

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be in course of fulfilment on the *christian* nations; for it is on the "waters of the Euphrates," or christian nations, who have supported mystic Babylon, the judgments are first to come. It must be remembered that with the "time of trouble" on the nations, Michael, that great prince, is to stand up for the *Jews;* "and at that time *thy people shall be delivered.*" Therefore, "the winds" will be held from blowing in *certain directions*, until "the servants of God are sealed in their foreheads."

The *servants* of God, and the *bride* of Christ, are evidently not the same. "Moses was faithful as a *servant* in his house; and Christ as a *Son* over his house, whose house are ye," &c. The service of God is good; but to be "heirs" of God, and joint heirs with Jesus Christ, is better. The "bride," becomes a part of the Deity; begotten and born of the Spirit; and with Christ, inherits all things; they put on Christ, by being "baptized *into his name,*" and are the class represented in Rev. 14:, as following the Lamb "whithersoever he goeth, being the first fruits unto God and the Lamb."

Then it may be asked, who are the great multitude? "And after this, I saw a great multitude," &c., (verse 9). The "*many*" of Dan. 12: 2, I answer. "At that time *thy people* shall be delivered; . . . and *many* that sleep in the dust of the earth shall awake." Under the law, every jot of which is to have a fulfilment, there were *two* harvests; the *first* was of the kind of grain from which the first fruits were taken to wave before the Lord at the passover, and this was in the spring, (see Josh. 3: 15, and 5: 10). This harvest with its "first fruits," represents "Christ, and they that are Christ's at his coming." The other, and great harvest or feast of *ingathering*, was in "the *end* of the year," (Exo. 23: 16).

This "great multitude which no man could number," are certainly not "the *little* flock" who inherit the kingdom; nor those who have found the "*narrow* way," for "*few* there be that find it." Nor yet are they the class who are "with the Lamb;" for they that are with him are called, and chosen, and faithful," (Rev. 17: 14). And although "*many* are called, *few* are chosen." They must be reckoned with the other class, who are to be ready "when he shall *return* from the wedding;" and are gathered after the return of the Jews. If there are two classes of the living generation, when these things are fulfilled, there must also be the same two classes in their graves; and every one is to be raised, "but every man in his own order; . . they that are Christ's at his *parousia, presence,*" but not at the same moment.

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"THE SEVEN LAST PLAGUES."

"And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues, for in them is filled up the wrath of God,"—Rev. 15: 1.

There is a day of wrath in which men are to call for mountains and rocks to hide them from the wrath of the Lamb; "for the great day of his wrath is come, and who shall be able to stand," (chap. 6: 16); and that these plagues, "in which is filled up the wrath of God," belong to that day, is self-evident. The *wrath* of the Lamb, and the gospel of grace cannot be mixed. Hence, until the day of salvation under the gospel, shall end, the day of wrath cannot begin; and that wrath is complete in the *seven* plagues, "for in them," not in one of them, but in the seven. "is filled up the wrath of God." Hence, like the seals, they all belong under the latter half of the seventh trumpet, the "time of trouble;" and are therefore, future. For it is under the seventh trumpet, "the nations are angry, and thy *wrath* is come."

By reading the fifteenth chapter you may notice that *before* the plagues are fulfilled, a select company are represented as on "a sea of glass, mingled with fire;" and they sing the song of Moses and the Lamb, and say, "who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest." Here is a company gathered out, who foretell what the nations are going to do. We also learn that *before* the plagues are fulfilled, the *temple* is filled with the glory of God, "and no man was able to enter into the temple, till the seven last plagues of the seven angels were fulfilled," (verse 8).

The *temple* is the church, "know ye not that ye are the temple of God," (1 Cor. 3: 16). Then the *church* is to be "filled with the glory of God," or *glorified*, before these plagues are fulfilled; and not until these plagues, in which is filled up the wrath of God are fulfilled, and the day of wrath ended, can any more enter that temple. "For I say unto you, *many* shall seek to enter in, and shall not be able, when once the Master of the house has risen up and shut too the door." But it may be asked, how do you know the door will be opened again? I answer, the very language implies it; no man was able to enter, *until* the plagues were fulfilled, certainly implies that when the day of wrath is passed, the door will again be opened, so that men can enter. I know this teaches probation *after* the resurrection; for

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the resurrection occurs in this time of wrath under the seventh trumpet; and not only do "many that sleep in the dust of the earth, awake during this time of trouble; but "the nations were angry and thy *wrath* is come, and the time of the *dead* that they should be judged." And under the 7th and last plague, *that door is opened again*, and, thank God, a false theology can not close it. "And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven, from the throne saying, *It is done;* and there were voices, and thunders, and lightnings; and there was a great earthquake . . . and there fell upon men a great hail out of heaven," (verses 18 to 21). Now read the closing of the 7th trumpet, under which the wrath of God comes, (chap. 11: 18, 19): "The nations were angry, thy wrath is come, the time of the dead that they should be judged, and that thou shouldest reward thy servants the prophets, and the saints, and them that fear thy name small and great, and shouldest destroy them which destroy the earth; and the temple of God was *opened* in heaven, and there were *lightnings*, and *voices*, and *thunders*, and an earthquake, and great hail." The voices, and lightnings, and thunders, and earthquake, and hail, at the ending of the seventh trumpet, and also during the seventh and last plague, are clearly the same. And the fact that the temple was shut prior to the first plague, and not again to be opened *until* the seven plagues were fulfilled; and the statement at the ending of the seventh trumpet and day of wrath, that it was opened, synchronize in time and place, too closely not to have reference to the same events. Hence, there *is* a day of wrath unmixed with mercy; a time when men will call, and God will not answer. And all the world are to pass through this "hour of temptation," while a class are to escape. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." This is said to the Philadelphia church, but of course is true to those who "escape all these things which are coming on the earth, and stand before the Son of man."

In "heaven," may cause some to stumble; hence, I remark, Every thing on the spiritual plane is said to be in heaven. "There was war in heaven, Michael and his angels fought, and the dragon fought, and his angels." This is a *spiritual* warfare; not necessarily a warfare of spirits. "We war not against flesh and blood, but against spiritual powers in *heavenly* places," (see margin). And "the temple of God in *heaven*," means his spiritual

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temple; and the *kingdom* of heaven, means his spiritual kingdom, which under his saints is soon to be established over all. "For to the angels hath he not put in subjection the world to come."

Some of our fellow servants have attempted to locate these plagues, or the most of them, in the past, but here is a fatal difficulty to such an application; for nothing can be more certain than that no man can enter the temple of God, *during* the pouring out of the seven last plagues. Hence, they cannot begin until "the door is shut."

The nature, and somewhat of the magnitude of these plagues may be gathered from what is known of the trumpets, they being mainly in the past. Let the reader begin with the first trumpet, chapter 8: 7, and the first plague, chapter 16: 2, and compare them, from the first to the seventh; and knowing something of the terrible scourges on the world under those trumpets, you may multiply the scourge of the corresponding plague by *three.* For where a *third part* of men, were slain, tormented, &., under a trumpet, the plague is upon *all.*

It will be seen, from chap. 16: 15, that under the 6th plague, just before the temple is again to be opened, the class who have to pass through this time of trouble, and who are to be ready, when "their Lord shall *return* from the wedding," are encouraged to *keep* their garments, least they walk naked. But I can imagine some asking, Does he come more than once? Yes, I answer; a dozen times. At the first advent, the prophecy "Behold, thy king *cometh*, meek and lowly, riding upon an ass, and upon a colt, the foal of an ass," was fulfilled after he had come, in many different ways. And now, at his second advent, "The Bridegroom came and they that were ready went in with him to the marriage, and the door was shut," (Matt. 25: 10). And he comes again when he "*returns* from the wedding." And he comes *for* his saints, and he comes *with* his saints. But let us, my brethren, "Watch and pray always, that *we* may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

I can see his coming judgments, as they circle all the earth,
The signs and groanings promised, to precede a second birth;
I read his righteous sentence, in the crumbling thrones of earch:
Our God is marching on! Glory! glory' hallelujah.
Glory! glory! hallelujah; glory! glory! hallelujah,
Our God is marching on.

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THE CHURCH, AND THE WORLD.

Christ and the apostles, almost invariably speak to the church and of the world; hence the personal pronouns *ye* and *you*, refer to the church, and *they* and *them*, to the world; and almost always the *ye*, or *you* refers, not merely to the individuals before the speaker, but to the *whole* church. "Go *ye* into all the world, and preach the gospel to every creature." "Lo, I am with *you* always, even to the end of the world;" clearly illustrates the idea. And the apostle, in addressing the church, says: "Behold I show *you* a mystery; *we* shall not all sleep, but *we* shall all be changed, in a moment, in the twinkling of an eye, at the last trump."

Our Lord held no communication with the world, although he sometimes, but rarely, addressed even the Pharisees, who were nominally the children of the kingdom. "I have manifested thy name unto the men that thou gavest me out of the world. I pray for them; I pray not for the world, but for them thou hast given me, for they are thine." "Unto *you* it is given to know the mystery of the kingdom of God, but unto them that are without, it is not given." Hence, his conversation is *of* the world, but *to* the church. Take, for instance, Luke 21: 34, where both classes are referred to: "Take heed to *yourselves*, least at any time *your* hearts be overcharged with the cares of this life, and so that day come upon *you* unawares, for as a snare shall it come upon all *them* [the third person] that dwell upon the face of the whole earth; watch *ye* therefore, that ye may be accounted worthy to escape all these things that are coming on the earth, and to stand before the Son of man." "But of the times and seasons brethren, *ye* have no need that I write unto *you*, for yourselves know perfectly." What do we know perfectly, Paul? That whenever the day of the Lord comes, the world will be in darkness, and be overtaken as a thief; "for the wicked shall do wickedly, and none of the wicked shall understand." And what more do we "know perfectly"? That the church *will not* be in darkness, "for the wise shall understand." "Yourselves know *perfectly*, that the day of the Lord so cometh as a thief in the night; for when *they* [the third person] shall say peace and safety, then cometh sudden destruction upon *them*, and *they* shall not escape; but *ye* brethren, are not in darkness that *that day* should overtake *you* as a thief; ye are all children of the light, and of the day," (1 Thes. 5:). The apostle does not teach that the church are so *good* that the day of the Lord will not overtake them as a thief. "A thief in the *night*," comes without being

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seen by his victims; and the point here, is that the church, being children of the light, *will* know, and understand the coming of the Lord; while the world being in darkness will not know, and hence, will be overtaken as a thief.

No one can fail to see that in all these Scriptures two classes are represented; and that upon one class it comes unawares, while upon the other class it *does not* come unawares. "But and if that evil servant shall say in his heart, My Lord delayeth his coming, the Lord of that servant shall come in a day he looketh not for him, and in an hour he is not aware of, and shall cut him assunder, and appoint him his portion with hypocrites." But, Lord, shall you come on the good servant in a day he looketh not for you, and in an hour *he is not aware of?* The world will not see these things, nor will the evil servant. And *many* in that day, said Christ, will find out when it is a little too late, when the harvest is ended, and the door is shut, and say "Lord, Lord, open to us." "But as the days of Noah were so shall also the *presence* of the Son of man be; for as in the days that were *before* the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered the ark, and knew not until the flood came." Had they ought to have known *before* the flood came? One would think so from the language, "So shall also the coming of the Son of man be." If *they* ought to have known *before* Noah went in, "and the door was shut," should we not know *before* the destruction comes, or not until it come? What think you, reader? With the day of the Lord, "sudden destruction cometh." Should you follow their example, "and know not until it comes?" Or should you take heed "to the more sure word of prophecy, that shines as a light in a dark place, until the day dawn, and the day-star arise in your heart," and thus walk in the light?" "But of that day and of that hour knoweth no man, no not the angels in heaven, neither the Son, but my Father only," is used as a screen to hide behind, by those who are content to be in darkness; but it will not serve you; it teaches too much. "Of that day and hour no man *shall ever* know, is the way you would read it; then add, neither shall the Son ever know, until it is consummated. It teaches nothing of the kind, nor was it designed to teach that the church were to be in darkness on that particular subject, when the *time* should come for that knowledge to be due to the household. A knowledge of these things could be of no possible advantage to any but the generation who are to experience them. Hence, it was "closed up and sealed unto the time of the end."

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And Peter informs us that both the prophets and the angels desired to understand the *time* in relation to the two advents of Christ, the "suffering of Christ, and the glory which should follow," but it was withheld from them, (see 1 Peter 11: 12); and they were made to minister, not to themselves, but to others. "Go thy way Daniel, for the words are closed up and sealed until the time of the end."

A PARABLE.

A mighty king sent forth his armies to destroy a wicked city, which had rebelled against his authority, put to death many of his servants, and held others in cruel bondage. But, willing to spare such as would repent, he sent his herald with the following proclamation: The king is about to destroy this city by excavations filled with powder, which, when exploded, will utterly extinguish the city and all within its walls. Let such, therefore, as would escape be on the watch; for when the excavation is complete, a white flag will be hoisted, then know the destruction is near. When the magazines are all prepared, a red flag will be hoisted for a brief space; then let those who are reviled for the good king's sake, lift up their heads and look up, for their redemption draweth nigh. When all is ready a black flag will be raised; then fly to the eastern gate, where means for your escape will be provided. Have all things ready, and tarry not, as you value life, for soon the torch will be applied. What I say unto one, I say unto all, Watch, for ye know not when the time is. For of that day and that hour knoweth no man, no not the generals of the army; but God only. Watch, therefore, lest, coming suddenly, it find you sleeping. One who believed the good king's herald ventured to ask, How long shall it be to the end of these things? and was told that it should be a certain number of days from an event to transpire, recorded in a book he handed him; but it was closed up and sealed until the time of the end, when the wise should understand. "If therefore, thou shalt not watch, thou shalt not know what hour it will come upon thee." (The herald, who was the king's son, then went back from whence he came.)

Watch, what for? the thoughtless bystanders enquire. For the *explosion*, to be sure! was the still more thoughtless answer. And so the opinion got abroad, that some day, the city would be destroyed; but no one knew when, and the king's son "had expressly declared that no one *ever should know.* until it came."

Days, months, and years went by. The citizens became absorbed in careless pleasure, and forgot their danger. They ate, they drank, they bought, they sold, and all things continued as before. 'Tis true, a few who remained loyal to the king ceased not to watch and pray for their deliverance.

As time went on the white flag, and then the red, was hoisted up, but soon disappeared, and was forgotten. The king's people who were on the watch, saw these signs, and the event from which the "*days*" given by the herald were to measure; so they began to look up, and lift up their heads, which so provoked the men of the

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city, that they called them fools and evil prophets, to make so much ado about a common flag; and asked how they could be so foolish as to think *they* could know the time, when the herald had said, long years before, that *NO* man knew, not even he himself. And, strange to say, many of those who professed to be of the king's party, when they saw that it pleased the citizens, joined with these scoffers, and said, They had no doubt but what the king would some day destroy the city, but, as to knowing the time, it was impossible; the herald had "*expressly said that no man ever should know.*" When asked if they had watched for these events by which the wise *were* to understand the *time* of their deliverence, they said, *No!* like other people they were watching for the *explosion;* when we see *that*, "the *wise*" will understand.

And so, many who were fearful of loseing *cast*, with the citizens drew back, and no longer walked with those who had become the despised of the whole city, but said, Go to, let us also build, and organize ourselves into "bundles," and we shall be *respected*, like other men.

As the number of such as held to their integrity grew less, *their* faith grew stronger, and their vigilence increased so much the more, lest they should miss the black flag, when it came to view, and so by not enduring to the end lose all.

After a long weary waiting their eyes were greeted by the welcome sight. Now their hearts leaped for joy, they knew deliverance was at hand, and could see the day approaching; and, as they fled for refuge, earnestly entreating others to join them, and seek safety from the coming wrath. A few harkened; and by forsaking all they had were just in time to save their lives. But others heard with scorn, said they had not seen the explosion, but were watching and expecting it *every* day.

The pilgrims hurried on, nor stopped to look behind them. And as they reached the eastern gate, some were so far behind that the car, let down by the king's engineers to hoist them out, had just started, and was almost out of reach; but some jumped and caught by the railing and foot-board, and others by bits of rope that happened to be hanging down; but those who held on with their hands, had to drop all their prescious works, which were burned, and so they suffered loss, having to enter the king's presence almost naked. One poor man in his desperate leap to reach the car, caught by one hand, but lost his wedding garment, and yet he held with the grasp of a tiger, and was taken from the fire, though badly scorched; for the fire broke out before those who arrived in *time* were fairly *seated* in the car; and the explosions were heard in all parts of the city. Great clouds of dust were seen to rise from the falling buildings, while the fire leaped from point to point, withering all things in its path. Thousands of people were running hither and thither, to escape the flames and falling buildings. And soon a vast crowd came running towards the eastern gate, which still stood secure, and cried bitterly for help. Some with wild hysteric sobs would count their beads, others their good works, how they had been *watching* for *this* all their lives; and how often they had warned the people. The answer to these piteous cries was

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what surprised me most. Not a word was spoken, but a hissing sound was heard as the flames caught the eastern gate, for the royal car had swung clear, but instead of consuming it took the shape of words which were clearly seen in letters of flame:

"*And knew not UNTIL IT CAME.*"

THE 2300 DAYS.

There has been much speculation on the application of the two thousand and three hundred days of Dan. 8: 14. But, believing as I do, that they are ended, and that all their power is in the past, I shall give but little space to their investigation.

The vision of Dan. 8:, embraces three of the four Gentile kingdoms, and without doubt reaches to the end of the "times of the Gentiles." Hence, Gabriel says to Daniel, "I will make thee to know what shall be in the last end of the indignation, for at the time appointed the end shall be," (verse 19). The *end* here referred to, is evidently the end of the indignation, and the 2300 days measure only a part of the vision, because the answer to the question "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot," is thus answered: "And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

The 2300 "days," or years, have, without carefully noting this answer, been supposed to embrace *all* of the vision; and it is this mistake which has caused so much speculation in relation to their application during the last twenty or thirty years.

The argument proving that they ended something more than thirty years ago, is simple and positive, as we will show; but the "days" do not cover the cleansing of the sanctuary; if *time* is required for that work, as every one can see: "Unto two thousand and three hundred days, *then* shall the sanctuary be cleansed."

This answer is much the same as the one of Dan. 12: 7. The question there was, "How long shall it be to the end of these wonders"? and the answer was, "For a time, times, and a-half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." The *wonders* there referred to, were the "time of trouble, the resurrection," &c.; and with present light, we understand that the definite time in this case reached to the end of the 1260 years of papal dominion, and therefore ended in 1798; but the completion of the scattering of the power of the holy people, will not be ended

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until the end of the times of the Gentiles, or in 1914. And so with the 2300 days; "Unto two thousand and three hundred days;" and what is to *follow*, has reference to the cleansing of the sanctuary.

"To give *both* the *sanctuary* and the *host* to be trodden under foot." The *host*, of course refers to the people, but what is the *sanctuary*"? It is something which has been trodden under foot of the Gentiles, we answer. The *Hebrew* here rendered sanctuary, is the same word as occurs in Isa. 66: 20, where the return of the Jews in "litters, and on horses, and in chariots, and on swift beasts, to my [*sanctuary*] *holy* mountain Jerusalem." And the treading down of the sanctuary, clearly refers to what Christ referred to when he says, "*Jerusalem* shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

If the 2300 days do not reach to the end of the indignation, why were they given in answer to the question? may be asked; and in responce I will ask, if the "time, times," and a-half, of Dan. 12: 7, do not reach to the end of the *wonders*, why were they given in answer to *that* question? And, perhaps we can answer: the "time, times, and a-half," ended in 1798, at the taking away of the papal dominion, and is one of the great landmarks of prophecy. The ending of the 2300 days, something more than thirty years ago, is the great landmark by which the tarrying of the Bridegroom has been made to appear. And the Advent movement, with the message of the opening events of the seventh trumpet, was based on that prophetic period.

The mistake of the 1843 movement, was not in the argument proving that the "days" ended there, but in assuming that they covered all the vision. The tarrying of the Bridegroom, the *harvest* message, and the two parts to the sounding of the seventh trumpet; that is, the *proclamation* of the kingdoms of this world becoming the kingdoms of our Lord, and the time of trouble and *conquest* of the nations, were all overlooked. But it is just these events which *should* follow the ending of the 2300 days, since they are directly connected with the cleansing of the sanctuary.

The 1843 argument, which I consider to be true in all its essential parts, was that the vision of the 8th chapter was explained in the 9th; and that the vision "concerning the daily sacrifice, and the transgression of desolation," necessarily refers, to the Jews, as far as the daily sacrifices is concerned; and in Dan. 9: 21, Gabriel, who had appeared to him "in the vision at the be

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ginning," that is, the vision of the 8th chapter, (see verse 16), refers him *back* to that vision, and says, "Seventy weeks are determined on *thy* people, and thy holy city;" *i. e.* seventy weeks of the vision of 2300 days. "Seventy weeks," are 490 days; then 490 days of the 2300 were determined on the Jews. And what for? "To finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to seal up the vision and the prophecy, and to anoint the Most Holy," (see verse 24). All this, was accomplished in Christ's suffering and death. And as seventy weeks were determined on them *for the above purpose*, it is equivolent to saying, the Jews, your people, must be kept together until the Messiah shall come and accomplish the work for which he is to be sent. "Know *therefore*, and understand that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and three score and two weeks," (verse 25). That is 69 weeks unto his advent, leaving the other one week for confirming the covenant, which could not be of force, Paul tells us, "until the death of the testator."

The connection between the 24th and 25th verses, is absolute proof that the seventy weeks, the seven, the threescore and two, and the one week, are all the same period of time; "Seventy weeks are determined on thy people; know therefore," in *consequence* of that, "that it shall be seven weeks," &c. [Of the silly applications made since those "days" have ended, or within the last thirty years, in which all connection between the *seventy* weeks and the minor parts which go to make up that number, has been ignored, thus making four distinct periods all separate and independent one of another, we have no space or desire even to notice].

As the above six specific purposes named in the 24th verse, were accomplished at the first advent of Christ, the seventy weeks determined *for* their accomplishment, of course ended there; and thus 490, of the 2300 days, ended at, or about the time of the crucifixion.

[There is some obscurity in relation to the ending of the last "week." The '43 position was that Christ preached *seven years;* and hence, the last "week" ended at his death in A. D. 33. But as that position cannot be maintained, since the evidence is clear that He only preached three and a-half years, it would appear that the last week of the seventy did not end until the conversion of Cornelius, the first Gentile. But for some reason God has left this one week obscure; and neither the Bible or history

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give any further light on that point. Hence, the exact date of the end of the 2300 days cannot be determined to within the limits of three and a-half years].

As 490 years of the 2300, ended at or about the time of the crucifixion, viz: A. D. 33, the ending of the balance of the "days" can be determined. 490 from 2300, leaves 1810. Therefore, 1810 years after the ending of the seventy weeks, must mark the end of the longer period; and 1810 added to A. D. 33, reach to 1843.

This, together with the strong position that the 1260 days of papal dominion ended in 1798, was the basis of the Advent proclamation, the opening message of the seventh trumpet, or the "trump of God;" and the 2300 "days," as a prophetic period measuring a part of the vision of Dan. 8:, has served its purpose. And, as the reader can see, all that pertains either directly or indirectly, to the cleansing of the sanctuary, belongs *after* the days have ended.

THE EASTERN QUESTION.

The "eastern question," from a Bible standpoint, is based mainly on Rev. 16: 14; "And the sixth angel poured out his vial upon the great river Euphrates; and the waters thereof were dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

Here we learn that before the *beginning* of the *gathering* of the kings of the east, and of the whole world, to that battle, the waters of mystic Euphrates must be dried up. Hence, in order to interpret correctly these events, the first question to settle is who, or what are the "waters of the Euphrates"? The generally accepted interpretation is that they refer to the Mohammedans; but I think we shall be able to overthrow this view, which is based *solely* on the accepted fact that the Ottoman empire is referred to under the sixth trumpet, as "the four angels bound in the great river Euphrates." But by a reference to page 138, it may be seen that although admitting "the four angels bound in the great river Euphrates," refer to the Mahommedans, a far more reasonable interpretation of "*the Euphrates*," can be found.

The Greek, here rendered *in*, in the Euphrates, is one out of fourteen different words translated *in;* and in Rev. 1 : 7, the same word [*epi*] is rendered *because of*,—"shall wail *because of* him. The word is also rendered before,—"*before* Pontius Pilot," (1 Tim. 6: 13); "Before two or three witnesses," &c. "The four angels bound be-

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cause of [or before] the great river Euphrates," is clearly the true rendering here. For the application of the Euphrates to the christian nations is in harmony with every part of the prophecy. If the "four angels, who were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men," refer to the Mohammedans, that in which, or because of which, they were bound, cannot refer to themselves. And it is a well known fact it was the christian powers who held the Mohammedans in check, so long as they were held; and that it was the decay of the Roman power which enabled them at last to possess themselves of that third of the empire, now called Turkey in Europe. If they were bound because of the great river Euphrates, and when, from internal strife, the christian powers could no longer oppose them, "the four angels were loosed," and immediately possessed themselves of Constantinople and the east; to what can the waters of the Euphrates refer, if not to the christian nations? Certainly no one can be so simple as to suppose the Mohammedans bound themselves.

Literal Babylon was built upon literal Euphrates, and is thus spoken of: "O thou that dwellest upon many waters, abundant in treasures, thine end is come," (Jer. 51: 13); and of mystic Babylon it is said: "I will shew unto thee the judgment of the great harlot that sitteth upon many waters," (Rev. 17: 1). When Cyrus dried up the waters of the Euphrates, by turning the river from its channel, in accordance with the prophecy of Jer. 50: 38, "A drought is upon her waters, and they shall be dried up." Babylon fell. And God has chosen to make literal Babylon a type of "BABYLON THE GREAT, THE MOTHER OF HARLOTS." "And the waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues," (Rev. 17: 15); and as the drying up of the literal Euphrates was the immediate cause of the fall of ancient Babylon, so the drying up the waters of mystic Euphrates is the prelude to the fall of "Mystery, Babylon the great," (Rev. 16: 12, and 19).

Mystic Babylon never was supported by the Mohammedans; hence, the drying up of their power could have no relation to her fall while the drying up of the power of the christian nations, would necessarily cause her downfall.

Again: The waters of Euphrates are to be dried up, "to prepare the way of the kings of the east," and "the kings of the east" are mostly Mohammedans. In Ezek. 38:, where the prophecy of the gathering to this great battle is found, he names Persia, Ethiopia, and Libya, as a part of those who come to the battle. And these nations are the very ones now occupying Egypt, Palestine, and the east, and all these nations are Mohammedans. But the great battle does not occur until after the return of the Jews. And they are to dwell safely in "unwalled villages, in the land that is brought back from the sword in the mountains of Israel," (see Ezek. 38: 11, 14). Then "Togarmah of the north parts," which possibly means Russia, "and Gomer and many people, and Persia, Ethiopia, and Libya, *with them*," are to come up "against my people Israel, as a cloud to cover the land;" it shall be in

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the latter days, and I will bring thee against *my land*, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes," (verse 16). How then, can Russia fill this prophecy, by coming up against the Mohammedans, since it is "against my people Israel," that they are to come? "For I will gather all nations against Jerusalem to battle."

The following events must transpire before the beginning of this gathering, viz:

The Mohammedans must vacate Palestine, and the Jews return, settle there, and dwell safely; and when the gathering for the great battle does take place, Russia, if it is represented by "Togarmah, of the north parts," must come up in company *with* the Mohammedan powers of the east, and against "my people Israel." Hence, Russia attacking Turkey, can have no immediate connection with "the battle of the great day of God Almighty."

But before all this, there is not only the return of the Jews, but the drying up of the waters of Euphrates. Hence, it is the christian nations of Europe, and not the Mohammedan nations of the east who are to be crushed. But where is the power to come from, to dry up that great river? civilized and war-like Europe could withstand all the kingdoms of the world without any unusual effort; and it is not God who will interfere; "Surely the Lord God will do nothing but he revealeth his secrets to his servants the prophets;" and the prophets tell of his interference, only when the great gathering is completed, and Jerusalem is taken. Then "the Lord my God shall come and all the saints with thee." And the Lord shall go forth and fight against all those nations, as when he fought in the day of battle. (Zech. 14). But the waters of Euphrates are to be dried up, that the way of the kings of the *east* [not the north] may be prepared to come to that battle.

And that great city was divided into three parts, and the cities of the nations fell. This is how the waters are to be dried up; by a triune struggle among *themselves*, not by Russia taking Constantinople. That great city that reigneth over the kings of the earth (Rev. 17: 18), represented for 1260 years by papal Rome, is the fourth empire. And this fourth Roman christian empire, is to be divided into three parts. "Three unclean spirits came out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." The *dragon* is the monarchial element of the empire; the *beast* is that on which the *woman* sat; the *false prophet* is the religious

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or papal element; and although this division is clearly discernible, it is to be fully consummated only under the sixth and seventh plagues. Hence, the battle of the great day cannot come this side of the seventh plague. And it takes no prophetic eye to see, in such a triune division, the means for "drying up" the power of christian Europe, since the strength of the three parties are so evenly balanced.

The Ottoman empire filled its place in prophecy under the sixth trumpet, and hence, has no more prophetic importance than has Chaldea, Persia, Greece, or any other of the nations who have stood for a brief space in the front, acted their part in the world's drama, and then passed out of sight.

The present [1877] eastern question may, and doubtless will be a link among the events which shall open the way for the return of the Jew, since the division of the spoils of Turkey in Europe will probably hasten the "drying up of Euphrates." But beyond this, it can have no prophetic significance; and certainly no immediate connection with the battle of Armageddon.

"BABYLON IS FALLEN."

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18 : 4.)

Babylon is the religious element of the fourth empire, and as *papal Rome*, has for many centuries represented that empire. Hence it is called "that great city that reigneth over the kings of the earth." But beyond all question, it refers to and embraces all the church-state organizations of the christian nations. To become a part of the world is opposed to the religion of our Lord Jesus Christ. "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication" (chap. 14: 8). Fornication here means the union of church and state, and the fall of Babylon is the dissolution of that union. In other words, it is "the woman" being thrown from "the beast." "I saw a woman sit upon a scarlet colored beast full of names of blasphemy, having seven heads and ten horns" (Rev. 17: 3). She is now falling, but not fallen. The union of church and state is now in process of dissolution over all of what has represented the fourth empire; but that separation is not yet accomplished. When the civil power refuses any longer to carry the church, Babylon will have fallen. Hence, the fall of Babylon, and the

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"division of that great city" is one and the same. And just so fast as this triune division between the monarchial, the religious and the republican elements of that great empire progress, just so fast does the fall of Babylon progress. But it is only under the seventh and last plague this consummation is to be reached. (See Rev. 16: 17, 19.)

The idea that a church becoming corrupt can represent the *fall of Babylon*, has neither Scripture nor common-sense in its favor. Nowhere is "Babylon the great, the mother of harlots and the abominations of the earth," represented as being anything but a harlot, and it is the fall of *Babylon*, and not the church of God that fled into the wilderness *becoming* Babylon, which must fill this prophecy.

As the fall of Babylon is not due until the "great city is divided," and that division is consummated under the seventh plague, it follows that the third angel's message of "Come out of her, my people" is not due till then. Hence, the question as to who "my people" are, becomes pertinent. The twelve tribes of Israel are always referred to as "my people." And the twelve tribes are to be delivered during this time of trouble. "At that time there shall be a time of trouble such as never was since there was a nation, and at that time thy [Daniel's] people shall be delivered." "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. 30: 7). Neither of the above can refer to the bride of Christ, for it is not the time of her trouble; she is to be "accounted worthy to escape all these things, and to stand before the Son of man."

The Jews are Christ's *people*, but not his bride; "He came to his own and his own received him not; and he told them that they should see him no more "*until that day when they shall say* Blessed is he that cometh in the name of the Lord" (Matt. 23: 39). They were cut off, and the kingdom of God taken from them; and taken from them forever, except the few, who like Paul, have been grafted in again during the gospel. But there are many and glorious promises to the fleshly house of Israel. Their blindness has been the riches of the Gentiles, "but as touching the election, they are beloved for the father's sake; for the gifts and calling of God are without repentance." And they are to represent the earthly house, located at old Jerusalem, even as the "church of the first-born" are to represent the heavenly house in the new, or spiritual Jerusalem.

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The people called out of Babylon must refer to the Jews, we think, because they *are* to be gathered out of all nations, and restored to their own land, while the *saints* are to be taken in the twinkling of an eye, from the mill, the field, and any and every place where they may happen to be. And the call out of Babylon does not appear to mean merely a *purifying* of themselves, since they are to come out, *lest they should* partake *of* her sins. The real bride of Christ never has, in any *moral* sense, been *in* Babylon. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." And in the harvest, it is the work of the angels, to gather *first* the tares and bind them in bundles. Hence, "Come out of her, my people," cannot in any spiritual, or literal sense, apply to the christian church, but does most certainly appear reasonable as applied to the Jews, when the Lord shall set his hand again the second time to gather them from all nations.

Compare our text with Isa. 48: 20, and Jer. 51: 6; "Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity." "Come out of her, my people, that ye receive not of her plagues." This would appear to make the return of the Jews due only when the seven last plagues are fulfilled. "And at that time thy people shall be delivered, and many that sleep in the dust of the earth shall awake." This also synchronizes with Job. 14: 19. "Oh, that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy *wrath be passed*, that thou wouldst appoint me a set time and remember me. . . . Thou shalt call and I will answer thee."

The resurrection of the restitution class, those who "shall stand upon the earth" in the latter day, in their *flesh*, and see God," is therefore not due until the day of wrath is passed. while the dead in Christ who are to be raised *spiritual* bodies, is due before the day of wrath.

The writer does not forget that unfulfilled prophecy cannot be applied in detail. Hence, the return of the Jews, and the resurrection of this *second class*, may not be as yet fully understood; but there are Scriptures which appear to make the return of the Jews to begin with the living Jews of this generation who are called "*a remnant*," and after their return Jerusalem is surrounded, the city is taken, and one-half go into captivity, (see Zech. 14), then the Lord interferes and saves them. And yet "Jerusalem must be trodden down of the Gentiles, until the times of the Gentiles are fulfilled;" hence, trodden down

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until A. D. 1914, when the day of wrath will be passed, and the resurrection and return of the "*whole* house of Israel" due.

This would also synchronize with the type in Egypt. For it will be remembered, it was in the midst of the alarm caused by the seventh and last plague brought on the Egyptians, that they were called out of Egypt. "According to the days of the coming out of the land of Egypt, will I show unto him marvelous things; the nations shall see and be confounded at all their might" (Micah 7: 15).

Truly we are on the eve of great events. The harvest of the earth is ripe; the time of trouble is beginning, and the fulfilment of prophecies are crowding one upon another, and scenes are to be enacted during the coming thirty-seven years, terrible beyond all that history has ever yet recorded. But let the little flock who are the "children of the day," and are walking in the light, lift up their heads, and "watch and pray, that they may be accounted worthy to escape all these things, and to stand before the Son of Man."

THE KINGDOM OF GOD.

The Adventists, or as they are sometimes called, "the world burners," have run into many errors because they fail to discern the true character of the kingdom of God. Everywhere, both in the Old and New Testaments, the church, or people of God, represent his kingdom;—"Ye shall be unto me a kingdom of priests; and a holy nation." And Christ invariably makes the gospel church, the good and bad, represent the kingdom. The kingdom of heaven is like to a net which men cast into the sea, and brought forth fish, both good and bad. The kingdom was likened to a sower, that sowed good seed, and *another* sower, that sowed bad seed. It was likened to "ten virgins," five of whom were wise and five foolish.

The fact that the kingdoms of this world are to become the kingdoms of our Lord, and that he is to "rule them with a rod of iron," until every knee shall bow; and that the saints share that power with him, and take the kingdom, and possess the kingdom under the whole heaven, does not prove that the kingdom of God will be an earthly kingdom, or that "flesh and blood" can inherit it. If our brethren who are, perhaps justly, called *materialists*, would but lift their eyes from the natural to the spiritual, they might see that "the kingdom of God can

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be a spiritual kingdom; and that all who inherit it can be *spiritual* beings, "born of the Spirit," and yet mingle under a vail of flesh as the angels have done, with the nations over whom they are to be kings and priests, while they themselves are an entirely distinct order of being, visible to humanity only when under the vail of flesh. This is God's order for the whole human family, with certain exceptions, of such as die the "second or eternal death." First, the natural, Adamic, or earthly man; second, the spiritual, or heavenly man. "And as is the earthy, such are they that are earthy; and as is the heavenly, such are they that are heavenly." "That which is born of the spirit is spirit; and that which is born of the flesh is flesh." And as the saint is to be "raised, a spiritual *body*," that body is "born of the spirit." Unbelief will not interrupt God's order, but it *will* cause those who indulge in it, to come short of attaining to that life. On the nature of the kingdom of God, our age-to-come brethren are as far from the truth as are those who are called "world burners;" they see nothing but what is of the earth, earthy; the cultivation of *land*, the building of *houses*, &c., &c.; just what is promised to the restored Jew, who they themselves admit is to be in the flesh. Hence, whatever confused ideas they may have in regard to the saints being made like unto "Christ's glorious body."—for descriptions of which, see Rev. 1: 12, and also Paul's experience; their theory makes mortals and immortals, the restored Jew, and the glorified saint, both together, to be in, and share in the kingdom of God, thus making corruption to inherit incorruption. And there is not one particle of light in their writings which can clear their theory of this *confusion* of the spiritual and the natural. Hence, all spiritually minded men have been compelled to reject the age-to-come doctrine. And yet they have so much Scripture to maintain the *fact* of an age-to-come, that they feel strong, in all their weakness.

Although the church in its mortal state represents the kingdom of God, that kingdom is not "set up" or organized. "The natural first, and afterwards the spiritual." Under the old covenant, while all was on the plane of the flesh, the fleshly church was an *organized* kingdom. But under the gospel, the kingdom of heaven is likened to a nobleman who committed certain trusts to his servants, and went into a far country to receive a kingdom, and to return. Hence, "thy kingdom come" means, thy kingdom be set up, or organized as a ruling power. But it is not to be on the plane of the flesh, which would be going

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backwards. Hence the kingdom is *organized*, only when "this mortal shall have put on immortality." "He that keepeth my works unto the *end*, to him will I give power over the nations, and he shall *rule them* with a rod of iron; . . . even as my Father has given to me." And this *end* does not mean death, for at death we do not get power over the nations.

If the reader has the true idea of the kingdom, that now, in its preparatory state, it is represented by the church, in which are found both good and bad;and that when the kingdom is *set up*, or organized on the spiritual plane, the bad will be eradicated; and that this occurs at the second advent of Christ,—when "the nobleman returns"—he is prepared to understand some of the events of the "*harvest*," upon which we have now entered, as brought to view in the parable of the "tares and the wheat," (Matt. 13). "The field is the world; the good seed are the children of the kingdom; the tares are the children of the wicked one; the harvest is the end of the [aion] age, and the reapers are the angels. . . . In the end of this age the Son of man shall send forth his angels and gather out of his kingdom [church] all things that offend and them which do iniquity, and shall cast them into a furnace of fire; then shall the righteous shine forth as the sun in the kingdom ["church of the first born"] of their Father."

Many suppose this involves the burning of the *world*, because he gathers out of his kingdom all things that offend. It is the *tares* he gathers out of his kingdom. The *field* is the *world* (*kosmos*), world of mankind; and the seed is sown in their hearts. But the tares are not the world; they are the children of the wicked one, while the world of mankind, the Adamic family, are the sons of God. "Which was the son of Seth, which was the son of Adam, which was the son of God." *Adam* means the *first* man, the natural, and Jesus Christ was "the *second* man," not the ten thousandth. And *Adam*, as the earthy man, with his race, is as truly the son of God as is Christ, the heavenly man. They are the two orders, first the natural man, and afterwards the spiritual man.

If the reader prefers to change both the language of the parable, and the interpretations of Christ, rather than to renounce his previous ideas, I can only say I am not writing for such men. The world are neither wheat or tares; they are simply material, as ground in which both good and bad seed may be sown. Hence, all that the work of the harvest demands, is to gather out of the *many* who have been called, under the gos-

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pel, the bad "fish," the "foolish virgins," the "tares," and then to *glorify* the sanctified church. And let every one remember that those who are in darkness, in relation to the coming of the "day of the Lord," *when that day comes*, will be overtaken as a thief, and are therefore not "the children of light," whatever may be their professions as to godliness; or as to what they have done for Christ.

THE TWO-HORNED BEAST.

"I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." (Rev. 13: 11.)

I understand this represents the two Napoleonic dynasties. And that "the beast" of Rev. 13, having seven heads and ten horns, refers to papal Rome, and the *image* of the beast (verse 14), to papacy, as it has existed since its restoration in March, 1800. Papacy has filled a large place in the world's history, and it has been the burden of prophecy to show its various characters. It has been portrayed as a *woman*, because of its ecclesiastical character; it has been represented as a "beast," or "horn," holding times and laws, for forty and two months, or 1260 years. And Daniel says, "I beheld, and the same horn [notwithstanding the judgment sat, and they took away its dominion] made war and prevailed, until the time came that the saints possesed the kingdom (compare Dan. 7: 21, 25, 26). Hence, if not as the forty and two month beast of Rev. 13: 5, still it must exist in some character to the end of the times of the Gentiles.

As the representative of the Roman empire for 1260 years it held great power; but since its dominion was taken away in 1798, though making great pretentions, it has really been only an *image* of its former self. The first beast of Rev. 13; was the Roman empire in the peculiar character it held as papal Rome; and while the papal government represented one of the "seven heads." In 1798, *that* head was wounded unto death (verse 3). But shortly after "its deadly wound was healed," and papacy was restored, but in a new character. These are *facts* of the present century, which of course cannot be denied. As the beast which had the wound by the sword, and did live (verse 14), was the forty and two months beast, that is papal Rome in the character it filled for that period; so "the *image* of the beast that had a wound by the sword and did live," must be something similar to the old papal beast, and yet a

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something which lacks its vitality. And we can show that the *restored* papacy has filled that picture.

The two-horned beast was to "say to them that dwell upon the earth, that they should make an image to the beast which had the wound by the sword and did live. And *he* had power to give life to that image" (verse 14). The first Napoleon did say to the cardinals of the church of Rome, restore the papacy. And those thirty-five cardinals met at Venice in March, 1800, and elected a new pope, under whom they reorganized. And the Napoleonic dynasty gave that image life; restored the papacy to Rome and maintained it there, a mere image, as a stroke of policy, to appease the catholic world. And the second horn, or second Napoleonic dynasty, also supported that image and gave it life, by keeping his troops in Rome until about the time he himself fell at Sedan, in September, 1870. And when the two-horned beast could no longer give it life, the image fell and ceased to be a head or government of Rome. These are all facts of the present century. And now we will see if this image of the old forty and two months beast has done what the prophecy declares he was to do, and if so, men may speculate and argue against this position, but they cannot overthrow facts.

"That he should both speak and cause that as many as would not worship the image of the beast should be killed" (verse 15). This, and what follows in verses 16 and 17, is what the *image* was to do. *Speaking*, like all the rest, is a symbol. "I beheld, *then*, because of the voice of the great words which the horn spake" (Dan. 7: 11). By turning to Daniel, the reader will find this *speaking* is after the Ancient of Days comes, after the "judgment was set, and the books were opened." And papacy has yet a great future during this coming time of trouble, and is to be the last "to drink of the cup at the Lord's hand." The church of Rome, together with her harlot *daughters*, are mystic Babylon, of which old Babylon was the type. Turn to Jer. 51: 41, the prophecy which John the Revelator applies to mystic Babylon, and you will find that Babylon is there called "Sheshach." And this name occurring but once more in all the Bible, is found in Jer. 25: 26, where *Sheshach* is to be the last to fall in the time of trouble which reaches "to all the kingdoms of the world which are upon the face of the earth." Hence, in this triune struggle between the monarchial, the republican and the religious elements of the e.r.pire, the *religious* will be the last to fall. And it is this same power, the "little horn" of Dan. 7, since the change which came over it in 1798, which is

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the "*image of the beast*," and representf Babylon, or sheshach.

The image of the beast was to both speak and cause that as many as would not worship the image of the beast should be killed. If this killing is a symbol, we can see how it has been fulfilled. There are two kinds of symbolic death, viz., political and ecclesiastical. The image of the beast has excommunicated, or caused to suffer ecclesiastical death, more than a hunbundred millions of the catholic world. Nearly all of Italy, Dollinger, and a large part of Germany, as well as many of the catholics of France; in fact, all who would not accept of his infallibility. The 16th and 17th verses are yet in the future, and belong *after* the "Ancient of Days comes, and the judgment sits, and the books are opened. I beheld, *then*, because of the great words which the horn spake; I beheld until the beast was slain and his body given to the burning flames (Dan. 7: 11; see also Rev. 19). "These both [the beast and false prophet], were taken alive and cast into a lake of fire, burning with brimstone." And after the saints are delivered, and on the sea of glass (Rev. 15: 1), the plagues are poured out on them that worship the beast "and his image" (see chap. 16: 2). Hence, the "image of the beast" is yet to hold a very prominent place in the coming "time of trouble."

"The two-horned beast comes up as a lamb and speaks as a dragon." The two Napoleonic dynasties came up in each case as *republics*, and soon changed into imperial governments. "He exerciseth all the power of the first beast before him." Napoleon had kings and emperors under his influence, and divided up nearly the whole of Europe, making one brother king of Holland, another of Spain, and himself claimed to be king of Rome, &c., &c. And he caused the people of the Roman earth to worship the first beast, by putting down that infidel reign of terror, and restoring the papal religion. "Those miracles he had power to do in sight of the beast" were, "*saying* to them that dwell upon the earth that they should make an image to the beast, and he had power to give life to that image."

Thus the two-horned beast which gave life to the image of the beast, has passed away, while the *image* has yet a great and terrible future before it.

I can see his coming judgments, as they circle all the earth;
The signs and groanings promised to precede a second birth.
I read his righteous sentence, in the crumbling thrones of earth.
Our God is marching on.

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PARABLE OF THE TEN VIRGINS.

"Then shall the kingdom of heaven be likened to ten virgins which took their lamps and went forth to meet the bridegroom." (Matt. 25: 1).

In this parable the last special movement prior to the coming of the bridegroom is set forth. Notice the language, "*Then* shall the kingdom of heaven be likened;" it is not now, but at some future time it shall be likened. While every other parable is in the present tense, this stands alone as the only exception. "The kingdom of heaven *is* likened to a sower;" the "kingdom of heaven *is* likened to a net;" "the kingdom of heaven *is* likened to a nobleman;" to "three measures of meal;" to a "grain of mustard seed," &c., &c., all in the present tense, and all span the gospel dispensation. But the one of the ten virgins, if Jesus used the proper language, was to be fulfilled at the ending of the gospel. Then shall the kingdom of heaven be likened to ten virgins who took their lamps and went forth to meet the bridegroom, and were disappointed, for he tarries, and they slumber and sleep. Another cry is made, "Go ye out to meet him," and in accordance with *that cry* he comes, and they that were ready go in with him to the marriage, and the door is shut. "Strive to enter in; for I say unto you, many shall seek to enter in and shall not be able, when once the master of the house has risen up and shut to the door."

It is well known that during the present century there has been a great advent movement. Commencing perhaps with Wolf, who preached in Europe and Asia, but centering mainly in this country in what is often called the "Miller movement," which culminated on the tenth day of the seventh month of 1844. And we purpose to show that in this special movement the above parable began to be fulfilled.

The fact that there has always been more or less expectation of the coming of Christ, during the whole time of his absence, does not militate against this application, as will be seen when all the details are made to appear.

In the first place, it is certain such a movement as is represented in this parable must occur prior to the second advent. That is, there must be a going forth to meet the bridegroom, followed by a disappointment, for he is represented as tarrying; then *another* "going out" to meet him, which is to end with success. All this the parable clearly brings out.

Exception may be taken by some to a full application of all

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the details of a parable, as many have been taught that parables are given to teach one, and only one leading idea. But it will be observed that wherever Jesus *explains* a parable, he always makes every part have a full application. See his explanation of the "tares and the wheat," the sower by the wayside, &c., &c. And in Mark 4: 13, he makes the parable of the sower, which is so full of details and so perfect in its application, the sample by which *all parables* are to be explained. "And he said unto them, Know ye not this parable? and how then will ye know all parables?" Then he explains the sower, the seed, the wayside, the good ground, the stony ground, the thorns, the birds of the air, &c., making in the explanation an application of *every* thought expressed in the parable. Can we do better than to follow his instructions, in understanding "*all* parables?"

The force of the present application of this of the ten virgins will be seen by every reader, I think, when the details are all brought out.

The subject of this parable is the continuation of the subject of Matt. 24, the division of the chapters being only the work of the printer.

In Matt. 24 a connected prophecy from the first to the second advent is given, and of course embracing more or less of the events associated with the destruction of Jerusalem. But we shall not give a detailed application of this chapter, our object being merely to show the locality of the parable with which the next chapter opens. After a reference to the wars and great time of trouble on the *church*, such as never was before or should be again, he gives the signs which are to precede his advent, such as the darkening of the sun, falling of the stars, distress of nations with perplexity, &c. "Immediately after the tribulation of those days shall the sun be darkened" (verse 29). In another place we have given the reasons for believing that this "tribulation" under the abomination that was to make desolate, refers to the persecutions under the papal church, and which almost entirely ended during the eighteenth century. "Immediately after the tribulation of those days shall the sun be darkened." This has been applied to the dark day of May 19th, 1780, which has perhaps nearly passed out of the memory of most of those now living, but was a household word fifty years ago. "And the stars shall fall from heaven." This was fulfilled in November, 1833; the peculiarity of which will still be in the memory of some of my readers. "And the

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powers of the heavens shall be shaken," we understand to be in the immediate future, and that it refers to the *governments* of the earth. Then follows the declaration, "so likewise *ye* [the church] when ye shall *see these things*, know that it, or he, is near. Verily, I say unto you, *this* generation [who *see these things*] shall not pass away till *all* these things be fulfilled" (verse 33). I am not explaining this chapter to meet criticism, but simply showing the view we entertain of these events which lead to the subject of this article.

The 24th chapter having brought us down to the last generation, the one that was to see the signs, and upon which the end was coming, he says "*Then*," viz., at that time, "shall the kingdom of heaven, the *church*, be *likened* to ten virgins who took their lamps and went forth to meet the bridegroom, and five of them were wise, and five were foolish."

The *lamp* is the Bible; "thy word is a lamp to my feet." In the Advent movement of the present century, and which culminated in 1843–4, there has been such a searching of the Scriptures as never has been known in any other generation. This might to some extent be accounted for, from the fact that other generations have not *had* the Bible as a household book, but the accounting for this or for the darkening of the sun or falling of the stars has no bearing on their application. The question is, Have the *facts* met the conditions of the prophecy? Has there been, during this generation who have seen these signs, a movement of this kind? Every one is more or less familiar with the history of the advent, or Miller movement, as it is called. That there was a wonderful searching of the Scriptures on this particular subject—a going out to meet the bridegroom—*followed* by disappointment, confusion and fanaticism. This much, at least, will be admitted by all, whether friends or enemies of that movement. And this is all the parable, from the first to the fifth verse, demands; a going out to meet him, a disappointment, for the bridegroom tarries, followed by a time in which they all slumber and sleep, or were in darkness. And this very movement, and the disappointment which has followed, brought such reproach on the subject of the second advent of Christ, that the bare mentioning of it is received with cold disapproval in almost every church in the land.

"And while the bridegroom tarried, they *all* slumbered and slept, and at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins

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arose and trimmed their lamps, And the foolish said unto the wise, Give us of your oil, for our lamp are gone out."

Many arguments are given in this book proving that we are now in the time of harvest; hence, that Christ has come the second time and that he was *due* in the autumn of 1874, his *appearing* in the clouds being yet future. From the seventh month in 1844 to the seventh month in 1874, was thirty years. The first movement brought to view in this parable, and which was to end in disappointment and the tarrying of the bridegroom, ended in 1844. And all the evidences proving that Christ was due in 1874, also prove that this night of tarrying was one of just thirty years. Hence, if this parable is to be accurately applied in every detail, as Christ *himself* has taught us to apply parables, the midnight cry ("And *at midnight* there was a cry made"), should have occurred *fifteen years* after the 1844 disappointment, or in the middle of this night of thirty years. Now, whether it was accidental, or so overruled, this present movement, based on these arguments proving that he was *due* in 1874, began just at that point of time; that is, fifteen years after 1844. Hence, we have to believe the midnight cry has been given, and that the parable is now nearly complete.

No one can read this parable, in the light of present truth—that is, that we are at the end of the gospel age—and not see a fitness of the parable to these *two* movements, the first *before* the tarrying, and therefore ending in disappointment, the second or midnight cry, ending with the coming of the bridegroom. And even the *division* named in the parable, and while they were *gone* the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. And *afterwards* came also the other virgins, saying, Open to us. all have a fulfilment, since one part of those who have represented this movement fail of seeing the light in this latter message; in other words, *remain* in darkness, as to the evidences of his coming, and turn away from the investigation of that which first led them to go out to meet the bridegroom. How the prophecy could, in this respect, have a more perfect fulfilment, we cannot imagine. And even something of the *manner* of his coming is implied in the fact that the foolish virgins appear not to have known when the bridegroom came, since they were absent.

In the application of a prophecy, we do not expect it to take such a character that those who are inclined to *oppose*, can find

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nothing to say against it. If it is fulfilled in such away that one who is *trying* to see if it will fit, can see that the facts and the prophecy harmonize, that is the most we have a right to expect. There was not one single prophecy fulfilled at the first advent, in such a way that its opposers could take no exception to it. And yet its friends ought to be able to see a complete and satisfactory fitness. Now, if any one will take the position that this Advent movement has been the counterpart of this parable, and try and see if the 1843 movement prior to the disappointment, does not fill the parable, from verse 1 to 5; and if this last movement, which began in the middle of this thirty years of tarrying, can *not* be made to fill the latter part, we think they will be successful. I do not mean to say that if you *pretend* to take a friendly view of these things, while yet really in heart opposing them, you will be able to see. If you love the appearing of Christ you cannot help *wishing* that these things were true, whether they are, or not. Now, then, begin in that way, hoping that they are true, and then search, and you will not have long to wait before seeing light and beauty in these things.

THE SEVEN CHURCHES.

"And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks, one like unto the Son of man. . . . And he had in his right hand seven stars. . . . The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks: The seven stars are the angels of the seven churches; and the seven golden candlesticks are the seven churches." (Rev. 1: 13, 20.)

The seven literal churches of Asia, whose names are mentioned in verse 11, were obscure, and judging by the writings of the apostles, did not compare with the churches of Jerusalem, Rome, Corinth, Galatia, Thessalonica, &c., &c., and yet they are used to represent all that the "seven spirits which are before the throne" and the "seven golden candlesticks represented. And we shall find the meaning of their *names* bear a close relation to the seven stages through which the gospel church has passed; and that in this symbolic prophecy they were chosen merely as *representatives* of the gospel church, seems more than probable, because of this exceeding prominence given to them. If the seven spirits of God, and the seven golden candlesticks, are to be confined to the seven literal churches of Asia, what did, and do all the churches of

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other parts of the world amount to? Nothing, we may answer. The seven golden candlesticks which were before God in the temple, were the fountain, or source, of all the light of the holy place. And as the gospel church is now the temple, the seven literal churches of Asia have been a poor source of light to the christian world. But the book of Revelation is a *prophecy*, and not a literal *epistle*; and these "seven churches" embrace the "things thou hast seen, and the things which are, and the things which shall be hereafter" (verse 19), and therefore represent the whole gospel church, which has passed through seven phases corresponding to the meaning of the names of these successive seven, (and also in a certain sense by the particular character in which Christ, its head, is made to appear as each phase of the church is developed).

The seven *names* which represent these seven phases of the gospel church, are: 1st, *Ephesus*, which means, "chief, desirable," and represents the first or apostolic phase of christianity; the 2d, *Smyrna*, means, a "sweet odor," and represents the church in the first persecution under the Roman emperors, before the corruption and "falling away" of which Paul speaks, began; the 3d, *Pergamos*, means, "elevated," and refers to the phase of the church at and after the conversion of Constantine, when the self-exaltation, corruption and falling away began; the 4th, *Thyatira*, means, "sacrificed," and refers to that phase of the church when the "woman fled into the wilderness," where she was to be fed of God; the 5th, *Sardis*, means, "that which remains," and refers to the church just prior to the great reformation of the sixteenth century, at a time when true piety had been almost exterminated; the 6th, *Philadelphia*, means, "brotherly love," and refers to the reformation church, from the days of Luther to the beginning of the "time of the end," or 1798; the 7th, *Laodicea*, means, "judgment," and refers to the church of the "time of the end," which includes the sounding of the seventh trumpet, with its advent proclamation, its time of trouble and day of wrath; its reward of prophets, and saints, and those that fear his name, small and great, and destruction of those who destroy the earth.

The measurement of each of the seven phases of the church have been about as follows: The first reached to about the death of John, the last of the apostles; the second, from the beginning of the second century to the conversion of Constantine in A. D. 312; the third, during the falling away, and prior

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to the fleeing into the wilderness, near the beginning of the sixth century; the fourth and *fifth*, from that to the reformation; the exact line of demarkation not being so clearly drawn between these two, from the fact that the former represents the church in its sacrifice of life and property, and the latter the little *remnant*, after its almost complete extermination, the change from the one to the other being a gradual work; the sixth, from the beginning of the sixteenth century and the reformation, to the beginning of the "time of the end;" the seventh, from the beginning of the nineteenth century to the *setting up* of the kingdom of God, or glorification of the church, which, if it embraces both those who go in to the marriage, and those who are to be ready "when he shall return from the wedding," would appear to reach to the end of the sounding of the seventh trumpet. The little space left in these pages for this subject will not permit a full application of the history of the church during its seven phases, to the prophecy. We can only give a hint, as it were, for the guidance of the reader.

Please note the character Christ gives to himself while addressing the first or apostolic church. "These things saith He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil, and hast tried those which say they are apostles, and are not, and hast found them liars," &c. Then compare the account as given by Paul of their labors, their patience, their stripes, their power of discerning spirits, &c. But even that highly exalted church at last lost its first love, and God removed their candlestick, to the second and lower condition. The power of miracles passed away. "If there be prophesy (that is, the gift of prophecy), it shall fail." While only faith, hope and charity abide."

Again, notice the character of Christ addressed to the church of Smyrna, upon whom death and persecution and poverty had come (verse 9), "I know thy works, and tribulation and poverty (but thou art rich). Persecution always purifies the true child of God. "I know the blasphemy of those which say they are Jews, (not literal Jews, but "Israelites indeed.") and are not, but are the synagogue of Satan, The same symbols of "Jew" and "synagogue of Satan" occur again in speaking to the Philadelphia church, and clearly refers to the true and the false, those belonging to Christ, and those belonging to antichrist. "He that hath an ear, let him hear what the

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Spirit saith unto the churches," that is, all the churches of that second phase. They were suffering death, but are encouraged that they shall not be hurt of the second death. With the third, or Pergamos church, they have reached the time of Constantine's conversion, when the power of the empire was made subservient to the church, and christianity could begin to assume the dignity of civil power. And you will notice the character of him who addresses this church. "These things saith he which hath the sharp sword with two edges: I know thy works, and where thou dwellest, even where Satan's seat is." That is, in the seat of the "dragon," called "the devil and Satan;" or in other words, the seat of empire. How perfect and appropriate is this, when addressed to the christian church of that day; and how meaningless it would be, if applied to the little church in the village of Pergamos, in Asia, where the "dragon," or fourth empire, never had its seat.

"And unto the angel of the church of Thyatira, write." This church has to forsake all and flee into the wilderness. "These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brass." He can follow them in all their desolate wandering, no matter how wild and dreary the mountain passes may be. "I know thy works, and charity and service, and faith, and thy patience, and thy works, and the last to be more than the first." At such a crisis, *works*, feeding the hungry and clothing the naked, would be a prominent virtue, "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols. And I gave her space to repent" (verses 18 to 26). That woman Jezebel was clearly the drunken woman from whom they fled. In their great troubles, driven to the mountains with wives and children suffering cold and hunger, many of those who had fled, were seduced back by offers of life, property and position, in the earlier days of their flight. "He that hath an ear, let him hear what the Spirit saith unto the churches;" that is, all the churches of that age.

"And unto the angel of the church of Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars." To a church almost extinct, "but few names left in Sardis," how comforting to feel that he who held all the churches in his hand was *their* protector. But so long without the light, the Bible hardly ever seen, living almost entirely by

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tradition and memory of what the christian church should be, no wonder they were almost spiritually dead. "Be watchful and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God" (chap. 3: 2). "And to the angel of the church of Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth: I know thy works. Behold I have set before thee an open door, and no man can shut it. Behold I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold I will make them to come and worship before thy feet, and to know that I have loved thee." The door of the reformation was opened, and no man could shut it. The Bible began to be put into the hands of the people, and that woman Jezebel could not stop it. And long before the end of that phase of the church, that synagogue of Satan had indeed been compelled to bow at the feet of the reformation church. Who does not know that the reformers down even to this side of the days of John Wesley, were earnest and devoted servants of God? "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth."

"And unto the angel of the church of the Laodiceans write: These things saith the amen, the faithful and true witness (verse 14). This, we understand to be the last phase of the church; "neither cold nor hot." This is the church that is to be "spewed out of his mouth." It is the church upon whom the "hour of trial is coming;" the one that is to be weighed in the balance and found wanting; the generation who are to stumble, as did the generation of Jews, who saw the first advent. It is true the church of this present century has done many wonderful things in and for the name of Christ, and they have, through the Bible societies, scattered the word of God far and wide. But how true it is that the earnest personal piety of the reformers has almost disappeared from the church. And yet they are, in their own estimation, "rich and increased in goods, and have need of nothing." I do not refer so much to the vast moneyed wealth and the well organized machinery of the church, as to their satisfied feeling that they have *truth* enough; and that the first principles of the gospel of Christ are sufficient to carry them safely through, while yet careless of, and even opposed to the great dispensational truth

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designed for this generation. The trump of God is sounding, the events of the great day are upon us; and instead of the church being satisfied to go back to a few of the first principles for the sake of *unity*, they should be advancing in light and truth so rapidly that laggards should be left far behind. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed. As many as I love I rebuke and chasten; be zealous, therefore, and repent. . . . He that hath an ear, let him hear what the Spirit saith to the churches."

Confining one'self to *first principles*, or even to the most comprehensive *creed*, must necessarily stop all *advances* in the knowledge of the truth. Supposing your creed to have been made in the fifteenth century, and you now believe anything outside of, or beyond that creed, you cease to be Orthodox. There can be no doubt that every creed from that of the Roman Catholics, to the last and least of the numerous sects, have in them many of the first principles of christianity. They have each and all fenced off a little of the "shining pathway" in which the man of God is to walk. But one who is to walk in that pathway which is to "shine more and more unto the perfect day," must step over those fences with as little regard for them, as for any other obstruction in his path. If I am a Presbyterian, a Baptist or a Methodist, and I find that God's word is more beautiful, and the plan of redemption more comprehensive than the framers of my creed then understood it to be, why may I not advance, and thus grow in the knowledge of the truth? Why should *man* say to me, "thus far shalt thou go but no further?" It is the word of God, and not my fellow man that is to judge me. That there is need of an advance in the knowledge of the first principles of the gospel, we do not hold. But we do hold that if the dawn of the millennium is at hand, and is to be introduced as we think the Bible teaches, by a time of trouble such as never was since there was a nation; by the resurrection of many that sleep in the dust of the earth, by the second coming of Christ, and the beginning of a restitution of all things, and that these things are already upon us, the true church must keep pace with the advancing light, or be left in darkness. Hence, the counsel to buy "eyesalve, that thou mayest see," is not out of place when given to this, the Laodicean church. As many as I love I rebuke and chasten, be zealous, therefore and repent. Behold I stand at the door and knock.

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SUMMARY.

God's word clearly teaches that the plan of redemption is a progressive work—not only in individual experience, but in the development of the race. "The law was a school-master to bring us to Christ," illustrates one step in the progress. Again, we are taught that there is the natural, or Adamic man, and there is the spiritual, or Heavenly man. "Howbeit that which is spiritual is not first, but that which is natural and afterwards that which is spiritual." Hence, Christ is called the "second man Adam," the first Adam and his race being the natural, or animal man; the *second* Adam and his race are the spiritual.

Again, as the first *Adam* was united to a wife, who became "the mother of all living," so the second Adam is to have a wife: "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready" (Rev. 19: 7). The time was when this seemed to have but little meaning, but as a part of the great plan it becomes an important truth. As the wife of the "first man" is the natural mother of the race, so the wife of the "second Adam" is to be the spiritual mother. This is absolute scripture teaching, and in accordance with it we learn that Christ "was the first born among many brethren." And as the man is the head of the woman, so Christ is the head of the church (the bride), "who (Christ) is the beginning, the first born from the dead; that in all things he might have the preeminence" (Col. 1: 18).

If the above is the true order of progression the Bible should teach, that until this "marriage," the "wedding," &c., to which Christ so often refers, is consummated, the second and great step in the advancement of the human family, from the natural to the spiritual man, does not begin. And this being true, the plan of redemption cannot reach the *world*, until the perfection of the second man and his wife. Therefore we find that Christ did not pray for the world, but only for those the Father had given him." "I pray for them; I pray not for the world." And this seems to be in accordance with the facts of God's dealing with the race, from Adam to the present time. Nothing is more certain than that thus far he has not been trying to save the human family as a mass. Before the flood man was left without law, "death reigned from Adam to Moses." This would almost appear as if God had, for some reason, determined to give man a fair trial of his *own* powers

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when left entirely to himself. Then, under the dispensation of the law, man is again put on trial, and proved to be too weak to stand the test. "Sin revived, and I died," says the apostle.

Now, let the reader take a glance at all those four thousand years and more during which, from Adam to Moses' death held almost universal sway, and from Moses to Christ, few, even of the Jewish nation, were brought to a saving knowledge of God. For the law did not give life, and all other nations were left *totally* ignorant of the way of life; and tell me if a restitution of all things is not demanded, in order that God should substantiate the fact that he is no respecter of persons, and so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but might have everlasting life? not that he so loved one special generation, or a *part* of the world, those who happened to live after the first four thousand years; but *the world* of mankind.

Some men are fearful of letting reason be brought into play while investigating God's revealed plans. But such men are mere slaves of fear. The great Father is not averse to an exercise of that reason he has imparted to us. Nor will slavish fear ever open the doors of the kingdom to any man.

If God's plan is as the gospel affirms, first the natural, and afterwards the spiritual, we can see why he should let the natural man have his day, since, "As in Adam all die, so in Christ shall all be made alive." And we can also see why Christ is called the second Adam. Because he is the beginning or head of the human family, as it *is to be* when it takes on the last and higher form of existence. The whole Bible sustains the fact that God has a system or order of progression. "See thou make everything after the pattern shown thee in the holy mount." If he would have a Sabbath of rest for man, he has a type pointing to that Sabbath. If he would have Christ die, that he might gain the victory over death, he has a type of a lamb slain from the foundation of the world. If he would have a *second* Adam as head of a spiritual race, he will have Adam for the head of the natural race of mankind. If he would give to the second Adam a wife, as the spiritual mother of a spiritual race, he gives to the first Adam a wife to be the natural mother of the natural race.

We cannot make or mar the plans of God, but must take knowledge of them as revealed. Not a single individual of the Adamic race could exist until after the marriage of the first

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Adam, so not a single individual of the race of the second Adam, excepting the bride, can exist on that higher plane of life, until after the marriage of the second Adam.

That the marriage relation was instituted as a type of the marriage of Christ, in this higher sense, is made to appear in many Scriptures, particularly in Eph. 5: 23–32. "And they two shall be one flesh. This is a great mystery; but I speak of Christ and the church." The same idea is also taught in Malachi 2: 14, 15, where the marriage covenant is introduced and the *reason* for it. "Did he not make one [that is in the beginning]? and wherefore one? That he might seek a Godly seed, or margin, a seed of God." In other words, a second Adam *and his wife.* "For the children of the promise [that is, the gospel church] are *counted* for the seed." These things are as clearly taught in the Scriptures, as the fact that there is to be a future and higher life. Hence, next to the death and resurrection of Christ, which makes a restitution of all who have died in Adam a possibility, the marriage of the Lamb is the most important event in the whole plan of redemption. And it was for this one sole purpose, the development of the "church of the first born," or bride of Christ, that the gospel dispensation was instituted. And Jesus "laid aside the glory he had with the Father before the world was," and took upon him the form of a servant and became flesh, that he might by a death and resurrection, become the first fruits of them that slept; and thus in all things have the preeminence, as the head of this glorious order of beings. And his *wife* is the next in order; and hence she is called "the *church* of the firstborn."

A restitution of all who have died in Adam does not necessarily imply the eternal salvation of all men. But it *does* imply that all are to have the *opportunity* to obtain eternal life, which the Bible teaches is not the case in this life. "How can they hear without a preacher? how can they preach unless they are sent?" Hence, if there is one individual in any part of this world from Adam to the present time, who has died without having the gospel and the name of Jesus preached to him, that man has had no opportunity as yet, of obtaining eternal life. And that the great mass of humanity have been thus shut out, no intelligent man can deny; and to reject the fact of a "restitution of all things," and that as "in Adam all die, so in Christ shall all be made alive," is to deny both the justice of God and the truthfulness of Scripture. It is for this that "the whole creation groaneth and travaileth in pain together until now."

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It is for this, the "manifestation of the sons of God," that the "earnest expectation of the creation waiteth. Because the creation itself, also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

In the restitution age when the bride of Christ is glorified, "like unto Christ's glorious body," ("and hast made us unto our God, kings and priests; and we shall reign on the earth; "for unto the angels hath he not put in subjection the world to come, whereof we speak;") then it is that the "creature" [not cattle, "preach the gospel to every *creature*," does not mean the lower animals] shall be delivered from this bondage of corruption, into the glorious liberty of the sons of God." Then it is that "the Spirit and the bride will say, Come; and let him that is athirst come: and whosoever will, let him take of the water of life freely." Then it is that the knowledge of the Lord shall cover the earth, as the waters cover the sea.

Is there any creed, or preaching, which can be more clearly supported from the word of God, or has a better future for the world, than this? Is there a faith in christendom which offers a more glorious future to the church, the bride of Christ? Is there a hope based on the sure promises of God, which so magnifies the love of God as does this hope? Where is it lacking? Does it rob God of any glory? Does it cast a shadow over the future of the redeemed? On the other hand, does it not prove God to be the loving Father he himself claims to be; that he so loved the *world* that he gave his only begotten Son; and that Christ tasted death for every man? And yet there is a second and eternal death for those who, having tasted the good word of God and the powers of the world to come, shall, after that, sin wilfully and crucify Christ afresh. And to this, all the sons of God could say, *Amen*, "True and righteous are thy judgments."

The above being the true Bible theology, the advent of Christ, "whom the heaven must receive *until* the times of restitution of all things," becomes a glorious and much longed for event. And hence, all that the Scriptures teach on that subject should be eagerly sought for by every one whose heart is in unison with the love of God and the plan of redemption. And as each of these arguments proving that the marriage of the Lamb is about to be consummated, are seen and appreciated, the heart of every true christian must thrill with joy at the bare possibility of so glorious a consummation. God help the selfish, groveling heart that cannot be interested in subjects like these.

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The evidences that the end of the gospel age has commenced, and that many of these things are about to be realized; are so full clear and numerous that every person who thoroughly investigates the subject, is irresistibly convinced of their truth. And O, what a thrill of joy is felt by each heart as evidence after evidence, and argument after argument is comprehended. Those who have once tasted of these things can only wonder that all the christian world cannot be induced to hear and investigate.

Clear proof can be found that the six thousand years from Adam are ended. Because many good and great men have differed on the chronology of the Bible in ages past, is no proof that when that light is due to the church, it will not be forthcoming. What if such men *have* differed; if certain Scriptures can be so put together *now*, as to clear up points of chronology hitherto obscure, and you can read and see it for *yourself*, will you disregard the evidence because somebody olse has not seen it before? Is there no God at the helm? Can you not believe that at the right time, the right truths can be found? And yet you are not asked to believe, only so far as you can see for yourself that it is based on God's word. Turn again to page sixty-seven, and give the chronology a careful investigation. True, we do not *know* there is no mistake in it, nor do we pretend to *know* that any of these arguments are true; it is *faith*, not knowledge, by which we are to walk. God expects us to act on evidence. "Faith is the evidence of things not seen," and "faith comes by hearing, and hearing by the word of God." How is it that so many great lines of argument, the chronology, the jubilee cycles, 'the days' of Dan. 12, the exact equality of the Jewish and gospel dispensations, and "the times of the Gentiles," all work in, one with another, so harmoniously, and also in such perfect harmony with the signs of the times, the perplexity of the nations, the unmistakable evidences of a time of trouble such as never was since there was a nation? Are these things, taken as they are directly from the "true sayings of God," to be put down as the foolish imaginations of a fanatical brain, and disregarded? Or, "shall we take heed to the more sure word of prophecy, as unto a light shining in a dark place?"

In this chronology, every year given in the Bible is used; nothing is left out and nothing is added. If more time has passed than God has revealed, then the six thousand years ended further back in the past. He certainly is able to deceive

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us if he so choose; but as so large a part of the Holy Scriptures are devoted to chronology, I cannot believe it is left imperfect, or in so obscure a way that the real truth cannot be found. But as it is by *faith* we are to walk, that it should be so given as to require all the collateral evidence drawn from the harmony of the prophetic periods based on it, to strengthen our faith, is what we ought to expect. For instance, this chronology, as it stands recorded, has certain *comparatively* obscure places, over which the measure of the time is given in an indirect manner, and must be arrived at by comparing Scripture with Scripture, thus introducing the element of human reason, and is therefore not so absolute as a plain "thus saith the Lord." But when, after the most careful investigation, we find no Scripture by which it may be changed one single year; and then find that all the prophetic periods, as applied on the basis of this chronology, are absolutely harmonious, one with another, the evidence of the truthfulness of the chronology, thus supported, is all we can reasonably expect, so long as we are to walk by faith, based on our best endeavors to find the truth. That men who do not understand the intimate relation of these arguments, can find what, to them, may appear like unsupported parts, we do not question. If the subjects advanced in this book are worth anything, they are worthy of a full and exceedingly careful investigation. And without such complete knowledge of every part, no man is prepared to criticise. Hence, although some *will* thus criticise, others ought not to be deterred from investigating for themselves, *because* of such criticisms, even though they came from those in whom we are wont to place great confidence. God demands from every person that they lean on his word, and not on the arm of flesh. And although we may now trust to our so-called spiritual advisers, instead of investigating for ourselves, and all may appear to be well, the time is just at hand when we shall bitterly regret it. "Cursed is every one who putteth his trust in man, and leaneth on the arm of flesh."

Do not misunderstand; teachers are sent of God, and we are to profit by their instruction. "How can they hear without a preacher?" But, after hearing, we must go to the "law and to the testimony," Christ's two witnesses," and if they speak not in accordance with these, it is because there is no light in them. "Let no man deceive you; for many will come *in my name*, saying, I am [the mouth piece of] Christ." And this warning of our Saviour stands recorded against every one who professes

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to preach the gospel. "*Prove* all things, and *hold fast* that which is good." Hence, we ask you to give these subjects a careful investigation, devoid of all prejudice.

Turn to the chart and run your eye over the three worlds: the one before the flood, this "present evil world," and the "world to come;" then at the different ages. Every one knows that what little there was of a church, or people of God, was represented by *one man* during the days of the Patriarchs; and afterwards by "the twelve tribes," and then by the gospel church; and that there is a millennial age of glory promised, when "the kingdom is the Lord's," in which all the ends of the earth shall remember and turn to the Lord." Can you not see that thus spread out as a map before you, the mind easily grasps the subject, in all the various phases of the great plan. "Write the vision, and make it plain on tables, that he may run that readeth it," does indeed bring it down to our easy comprehension. Simply looking at our own immediate surroundings, and not comparing scripture with scripture," has made us narrow-minded. But the more enlarged our views, the more is the boundless love of God made to appear. How is it so much harmony is found in these various arguments, if they are not true? No one can deny that, taking it for *granted* that this chronology is true, the fact that from the time the sabbatic system began, on entering the land of Canaan to the year 1875, being just the measure of the sabbatic system, whether reckoned as a jubilee of jubilees—50 times 50—from where the last typical jubilee ended, or *seventy* cycles, as they have actually transpired; nineteen, *with* a jubilee, making a total of 950 years; and fifty-one *without* a jubilee year attached, or 51 times 49, making a total of 2499, should in either case terminate in 1875; is *some* evidence that the restitution to which they point is not far in the futu re.

And again, the fact that there is what appears to be clear Bible evidence that the dispensation represented by the "twelve tribes of Israel," and the dispensation of the gospel, or twelve apostles, *were* to be equal, and that, according to this chronology, these dispensations are now equal, just when the jubilee cycles run out—just when "the day of the Lord" is due—is certainly a strange coincidence, which, coming as it does directly from the Bible, is worthy of more than a mere passing thought. And again, all men can see that we are entering strange and unusual times; that there is a foreboding of trouble. And the Bible distinctly teaches that this age is to end with "distress of nations," "men's hearts failing them with fear, and

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for looking after those things which are coming on the earth," a "universal time of trouble," the falling of the thrones, &c. The number *forty* which is a very prominent period as connected first with the flood (Gen. 7: 17); second, with the wilderness, Mount Sinai and Moses; third, with Elijah, with Christ, and with the destruction of Jerusalem, from the beginning of Christ's work, or from A. D. 30, to A. D. 70, is again made to appear just at this point? The seven prophetic times of the Gentiles, or 2520 years, is a long period, and without doubt began where God's kingdom, in the line of David, ended, at the beginning of the seventy years captivity, or B. C. 606. And as from where the harvest of the Jewish age began, to A. D. 70, was *forty years* so this 2520 years, or the "times of the Gentiles," reach from B. C. 606 to A. D. 1914, or *forty years* beyond 1874. And the time of trouble, conquest of the nations, and events connected with the day of wrath, have only ample time, during the balance of this forty years, for their fulfilment.

We publish the following because it has been so perfectly fulfilled. Every position on the prophecies held by Bro. Miller has been attacked during the "tarrying of the Bridegroom," and while the "virgins all slumbered and slept." And yet every one of those applications have of necessity again been incorporated in *these present arguments*, and the casket, enlarged and rearranged, does indeed "shine brighter than before":

WM. MILLER'S DREAM.

"I dreamed that God, by an unseen hand, sent me a curiously wrought casket, about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key attached. I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged, they reflected a light and glory equalled only by the sun." (These jewels are the beautiful truths the open casket unfolded to his sight.)

"I thought it was my duty not to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty and value of its contents. I therefore placed it on a center-table in my room, and gave out word that all who had a

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desire might come and see the most glorious and brilliant sight ever seen by man in this life.

"The people began to come in, at first few in number, but increasing to a crowd. When they first looked into the casket they would wonder and shout for joy. But when the spectators increased every one would begin to trouble the jewels, taking them out of the casket and scattering them on the table.

"I began to think the owner would require the casket and jewels again at my hand; and if I suffered them to be scattered, I could never place them in their places in the casket again as before; and felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor take them out of the casket; but the more I plead, the more they scattered;—and now they seemed to scatter them all over the room, on the floor, and on every piece of furniture in the room.

I then saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reproved and reproached them for it; but the more I reproved the more they scattered the spurious jewels and false coin among the genuine.

"I then became vexed in my very soul, and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter, and bring in dirt, and shavings, and sand, and all manner of rubbish, until they covered every one of the true jewels, diamonds and coins, which were all excluded from sight. They also tore in pieces my casket, and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept." (When the 1844 time passed, how perfectly was this fulfilled.)

"While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that he would send me help.

"Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt-brush in his hand, opened the windows, and began to brush the dust and rubbish from the room. "I cried to him to forbear, for there were some precious jewels scattered among the rubbish. "He told me to 'fear not,' for he would "take care of them." "Then while he brushed the dust and rubbish, false jewels and counterfeit coin, all rose and went out of the window like

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a cloud, and the wind carried them away. In the bustle I closed my eyes for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, the gold and silver coins lay scattered in profusion all over the room.

"He then placed on the table a casket, much larger and more beautiful than the former, and gathered up the jewels, the diamonds, the coins, by the handful, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin.

"He then called upon me to 'come and see.'

"I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. I shouted with very joy, and that shout awoke me."

NOTES ON CHRONOLOGY.

Like every other truth, Bible chronology is so given that good and, honest men can take exception, and be in doubt, in many parts, as to its actual measurements. For instance, it is so clearly put, not in any one statement, but in a connected chain of statements, that from Adam to the end of the flood, to the very day the waters were dried up, was 1656 years; that no doubt can remain as to that measurement; and yet, there is a way to reckon the time so as to make it appear to be one year less, and to contradict all this *connected chain of clear* scripture statements. And so we find that almost every subject in the Bible is made obscure by such *apparent* contradiction. To tell *why* this is so, would be to tell why God chose to speak in "dark sayings and parables, that seeing they might see and not perceive." We suppose these things were so ordered, that Bible truth might be understood only as it became due; and that then, the circumstances and surroundings would be such that these obscure and apparently clashing statements might be made clear to the children of light, and yet remain dark to those who are without, and "unto whom it is not given to know the mysteries of the kingdom of God."

From Adam to the begetting of Methuselah was 687 years, and the full age of Methuselah is given as 969 years, which, together, make 1656, the time from Adam to the *end* of the flood. And the flood was on the earth one year, lacking one month and seventeen days, and Noah remained in the ark two or three months more, before the ground was dry; and Methuselah, not being in the ark, must have died before or at the time the flood began.

Here is an *apparent* oversight, or contradiction. But there is light from other Scriptures by which this can be reconciled; for

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we learn that when a man had entered on or commenced another year, that year may be counted as part of his age. And Methuselah could certainly have entered one month and seventeen days, into his nine hundred and sixty-ninth year; and as his full age was no part of the chronology, a greater degree of accuracy than is customary in the Bible in giving ages, was not demanded. Hence, there is no difficulty in reconciling this apparent discrepancy.

Note 2.—The next chronological difficulty of this character is in relation to the age of Terah, at the birth of Abraham. "And Terah lived seventy years and begat Abram, Nahor and Haran" (Gen. 11: 26). Now there is absolute proof that Terah, Abraham's father, died before Abraham came into Canaan (Acts 7: 4). And there is also proof that Abraham came into Canaan when he was 75 years old (Gen. 12: 4-7); and yet Terah died at the age of 205 years. Therefore Abraham was not born until Terah was 130 years old. What then can be done with the statement of Gen. 11: 26? I answer, Because Abram is *named* first does not prove that he was the first born, any more than in the case of "Jacob and Esau," or "Ephraim and Manasseh," in both of which the younger is the first named. Nor does it follow, from the above text, that Terah begat all three sons at the same time; but merely that he was seventy when he begat the first born. A parallel may be found with Noah: "And Noah was five hundred years old, and Noah begat Shem, Ham and Japheth" (Gen. 5: 32). Noah was 502 when he begat Shem, for he was 600 to a *day* when the flood ended (see Gen. 8: 13); and two years after the flood Shem was 100 (Gen. 11: 10).

Note 3.—The next to which we call attention is that of the "sojourning of the children of Israel" (Exo. 12: 40). "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." It will be noticed that it does not say they sojourned *in* Egypt 430 years; but the *sojourning* of that people, who *dwelt* in Egypt, was that many years. "The *children* of Israel" means the same as "the *house* of Israel" "or the *family* of Israel," and the house or family of Israel clearly embraces the *fathers* as well as the *sons;* and the house of Israel, that is, the Israel in the flesh, as clearly embraced *Abraham*, *Isaac*, and Jacob, as it did *Jacob*, *Reuben*, and Judah. And the whole house of Israel, both fathers and children, is evidently the meaning here. And Abram commenced that sojourning, and even commenced it in Egypt [see Gen. 12: 10].

The text in Gen. 15: 13, "Thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them, four hundred years," does not prove that they were *afflicted* all that time, any more than that they were in *Egypt* all that time. I admit that it might so appear from the rendering of this text. But there are other scriptures which forbid that view of it. The 400 years cover the time they dwelt in a land that was not theirs, and also the serving and the affliction. There is positive proof that they were in Egypt only 215 years, and that Joseph lived 80 years *after* he became governor, and that they did not *afflict* them until after the death of Joseph. Hence, the Egyptions did not

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afflict them for quite 150 years, but the above explains it. They sojourned, served, and were afflicted, all together, 400, or including Abraham's sojourning, 430 years, before the deliverance from Egypt. If one can see only the *letter*, and not the real meaning in "the *children* of Israel," then I will refer to Paul. If *Levi* could pay tithes to Melchizedek, while in the loins of Abraham, then the *children* of Israel could *sojourn*, in his loins.

Note 4.—The next chronological difficulty to which I would call attention is found in 1 Kings, 6: 1, where the time from leaving Egypt to the fourth year of Solomon's reign is given as 480 years, while the chronology from the book of Judges makes it 580 years, a discrepancy of just one hundred years. After leaving Egypt, there was an unquestionable period of 40 years in the wilderness, and 6 more to the division of the land, making 46 years. Then, skipping the judges, there are 40 for Saul, 40 for David, and 4 for Solomon's reign, making 84 years, which, with the 46, are 130 years to be taken out of this 480, as mentioned in Kings. And 130 from 480 leaves only 350, as the time for the judges, instead of 450. Here is certainly a discrepancy of just one hundred years between the time as given in the Kings and the time as given in the Judges. Now, the question is, Which is right? The time as given in the Judges is in nineteen periods making a total of 450 [see page 72, bottom paragraph]. A mistake of 100 years among these nineteen short periods, would make sad havoc with the book of Judges; they would have to be shortened something over five years each, or a number of them struck out entirely, while admitting the single mistake of 480 for 580 in the Kings will set it right. Hence, even handed, between the statement in the Kings and that in the Judges, the evidence is altogether in favor of the time as given in the Judges being right. But we also have the testimony of Paul to support the time as given in the Judges. *Three* hundred and fifty is not "*about* the space of four hundred and fifty years" [see Acts 13: 20].

The chronology comes down from Adam, by the line through which Christ descended. And hence, through the line of the kings of Judah, as given in 1st and 2d Chronicles, which is an unbroken line. While the kings of Israel have no connection with chronology. They were a broken line, not of the lineage of David, beginning only in the days of Rehoboam, and full of interregnums, terminating long before the captivity of Jerusalem. It is true the reign of the kings of Judah are given in 1st and 2d Kings, but so blended with the broken and irregular line of the kings of Israel, that no reliable chronology can be made out from them. Hence, God saw fit to have the true chronological line recorded by itself in the Chronicles of the kings of Judah, where there is no irregularities, or breaks; while there are many positive chronological errors in the book of Kings. For instance, in 2 Kings 8: 26, it says, "Two and twenty years old was Ahaziah when he began to reign;" and in 2 Chron. 22: 2, "*Forty* and two years old was Ahaziah when he began to reign;" and in 2 Kings 24: 8, "Jehoiachin was *eighteen* years old when he began to reign;" and in 2 Chron. 36: 9, "Jehoiachin was *eight* years old when he began to reign." Again, in 2

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Kings 25: 8, "In the fifth month, on the *seventh* day of the month, . . . came Nebuzaradan, captain of the guard, . . . into Jerusalem," while in Jer. 52: 12, it reads, "Now in the fifth month, in the *tenth* day of the month, . . . came Nebuzaradan, captain of the guard, into Jerusalem."

I mention these things to show that the *chronology* of the books of Kings is not reliable: that it is at variance with Jeremiah, with the Chronicles of the kings of Judah, with the book of Judges, and with Paul. And hence, the statement of 1 Kings 6: 1, may mistake one figure, a *four* for a *five*, as easily as in 2 Kings 24: 8, *eighteen* should be given for eight.

Note 5.—The next point we will mention is in relation to the first year of Cyrus being B. C. 536. The only attack ever made on this is by a certain class of Adventists. And presuming this may fall into the hands of some of them, I will give a little space to answering this objection.

The fact that the first year of Cyrus was B. C. 536, is based on Ptolemy's canon, supported by the eclipses by which the dates of the Grecian and Persian era have been regulated. And the accuracy of Ptolemy's canon is now accepted by all the scientific and literary world. Hence, from the days of Nebuchadnezzar to the Christian era, there is but one chronology.

The attack made on it by certain expositors of Dan. 9: is, that as from the "going forth of the commandment to restore and to build Jerusalem unto Messiah the prince," was to be sixty-nine "weeks," or 483 years, therefore from the first year of Cyrus to Christ could be but 483 years. And this does indeed look plausible at first sight. Hence, notwithstanding, the facts of history, regulated by eclipses, prove the first year of Cyrus to be B. C. 536, yet if they clash with the prophecy, the Bible student would naturally give the preference to the prophecy. But here is where they stumble: "The commandment to restore and to build Jerusalem," did not go forth in the days of Cyrus. For though he made such a commandment, it was stopped and did not go into effect, nor was Jerusalem rebuilt, according to Ezra and Nehemiah, until some fifty or more years after Cyrus: And the *going forth* of the commandment, was its going into *effect*. Let me illustrate: Lincoln issued a proclamation during our late war, for the emancipation of the Negroes. That proclamation was written, and discussed, and for many weeks was retained in the cabinet of the President, but at last it went forth, backed by the armies of the United States. When did that commandment "go forth?" Not when he first prepared it, I answer, for it remained inert in his cabinet for a time. But it *went forth* when given to the army, and it began to go into effect. So the decree of Cyrus, although issued B. C. 536, did not go forth until the days of Ezra and Nehemiah, but lay concealed in the treasure house of the kings of Persia [see Ezra 6: 1-3]. Hence, though from the time of the *going forth* of that commandment, unto Messiah the Prince, was seven weeks and three-score and two weeks," it does not prove that from the first year of *Cyrus* to the Messiah was only 483 years, and therefore does not weaken the chronology of Ptolemy's canon.

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WHAT SHALL WE DO?

The reader is perhaps more than half convinced that these things are true; and that we are indeed at the end of the gospel age. And the question presents itself, What shall we do? *Believe,* I answer. Not without being convinced; but look carefully again at all the evidences, and if, after a full investigation, the arguments appear Scriptural, lay hold of, and believe them.

Holiness, or sanctification to God, is the result of faith. "Sanctify them through thy truth; thy word is truth." And "without holiness no man shall see the Lord." Under the gospel, "*faith* is counted for righteousness." In other words, faith is the tree, and good works is the fruit. A man will act in accordance with his faith; for instance: if a merchant, for good and sound reasons, believes that cotton goods will be worth fifty per cent. more next month than they are now worth, he will not be anxious to dispose of his stock at present prices, but rather to replenish it. While if he has satisfactory evidence that cotton goods will *fall* fifty per cent. next month, he will act in quite a different manner. And so faith brings forth fruit.

The opinion widely obtains, and is on the increase, that it matters little what you *believe,* so long as you are *good;* that a few of the first principles of the gospel, added to good works, is all that is necessary. And this is the stone over which men are to stumble. "Many shall say unto me, in that day, Lord, Lord, have we not *done* many wonderful things in thy name." They regret having done so little for Jesus yesterday, but promise great things to-morrow. It is certainly right to devote all to the cause of Christ, but be careful you do not exalt *works* instead of faith, and forget that it is faith, and only faith, which, under the gospel, is counted for righteousness. No matter how much you may *do* for Christ, he will ignore the whole of it, unless your faith is right; "without faith, it is impossible to please God." Not merely faith in some one or two features of the gospel, but faith in his word. It was faith which saved Noah; and his *special* work was the fruit of his *special* faith.

Good works may flow from a benevolent heart, entirely independent of faith towards God; and will be rewarded when every work, "whether it be good, or whether it be evil," is rewarded in the restitution age. But for this "high calling in Christ Jesus," faith, full and complete, in each and every present truth which God designed for the church, is a necessity. For instance: Supposing these things are now true, that the harvest of the gospel age has come, and the day of the Lord is really commencing, the church are to be in the light, so that "*that*

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day" will not come upon them unawares, and the world are to be in darkness. This present generation of christians, the above being true, are supposed to have light that Luther, Knox, or Wesley did not have, just as surely as that Noah was required to have a faith that Enoch did not have. The faith of Enoch could not have saved Noah; nor can the faith of a Wesley open the door of the kingdom to one individual of this generation, upon whom the day or the Lord is coming. To believe on the Lord Jesus Christ, is to build on the rock, and will save a man. But there are two classes, the one, although building on the rock, are to suffer loss, to pass through this terrible ordeal; "the hour of temptation which is to try all them that dwell on the earth;" they are to "suffer loss," to "lose their life," and to be saved "so as by fire." The other "have an abundant entrance," "escape all these things which are coming on the earth, and stand before the Son of man." One class, while holding the first principles of the gospel, "build with hay, wood, and stubble;" the other with "gold, silver and precious stones." *Building* with "hay, wood, and stubble," or "gold, silver, and precious stones," depends on the character of his faith. And the evidence is so clear that the bride, the church of the first-born, those who are to sit with Christ on his throne, and "judge the world;" are to be in the light in relation to the coming of the day of the Lord; that they are the class who have always been in advance, and held the truths which correspond with the "gold, silver, and precious stones," seems too clear for any one to *willingly* turn their back on what the Scriptures teach, as advanced truth.

Those who think that faith in advanced truth is of little or no consequence, and that if a man is good it matters not what he *believes*, build on the parable of Matt. 25: 31: "Inasmuch as ye have done it to one of the least of these, my brethren, ye have done it unto me, enter into the kingdom prepared for you," &c. But the above class are brought into *judgment*, and are saved in the restitution; while the church of the first-born "shall not come into judgment, (krisis), but have passed from death unto life." In the restitution, salvation is to be of works, as under the law, do and live; and "when the Son of man shall sit upon the throne of his glory," his bride will also be on that throne, for "the saints shall judge the world;" and every good deed, and every evil deed of such as are brought into judgment, will have their reward. And *many* at the present day are counting themselves in with the class who *are to be* rewarded *for their good works*. But the *reward* of good works has no place in this "high calling." To such "it is no longer of works, but of faith."

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